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Mediatorial sovereignty

MEDIATORIAL SOVEREIGNTY.

MEDIATORIAL SOVEREIGNTY,

THE

MYSTERY OF CHRIST AND THE REVELATION OF THE OLD AND NEW TESTAMENTS.

BY

GEORGE STEWARD.

IN TWO VOLUMES.

VOL. I.

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PREFACE.

THE plan of this work was mainly sketched and to some extent written out by the Author during the later years of his ministry; but it was subject to many interruptions, and often laid aside. A recent season of leisure has enabled him to take it up again, and to carry it to completion. He is conscious that his work by no means answers to his own ideal, in the qualities of theological profundity, argumentative precision, and scholarly finish. But he has not allowed himself to be deterred from his task by this consideration, more especially, as he is not aware of any work being in existence similar to it either in structure or design. Without here attempting an exposition of the title-page, or anticipating the argument, he takes leave to state that the book is distinctively an offering to the sacred cause of evangelical truth. It is not in the technical sense a system of theology—a digest of the articles, institutes, and morals of Revelation, artificially ordered, and elaborately expounded; it is rather a CHRISTOLOGY, so conceived and wrought out as to comprise the entire foundation and superstructure of the Bible. Accordingly, the work bears a twofold character; it has an aspect both for the World and the Church. With respect to the

former, it is designedly a contribution to what are usually termed the internal evidences of the Scriptures; with respect to the latter, it is intended to augment somewhat the resources of the Church, by pointing out the wealth of her inheritance in Christ *doctrinally considered.* So far as this aim has been successful, the Divine thought or 'purpose' of the Bible has been demonstrated in the development of one great rudimental truth, utterly remote from the sphere and workings of the human mind; a truth communicable to man's mind, but in no sense either cognate with, or translatable by it. Agreeably to this view, Revelation essentially consists in the purely Divine thought which unfolds itself in the character and consummation of a 'purpose' or scheme, rather than in the historic and human elements in which this thought is embodied. These latter constitute merely the divine method of giving expression to the divine thought, which in respect to God is a Revelation, and in respect to man, a Religion.

In this view, the relations between the substance, and what may be termed the accidents, of the Bible, are fixed and indestructible, resembling the relations between the soul and the body: as these are required to make up the man, so those are required to make up the Bible. By the apprehension of this truth, we are freed from the necessity of committing ourselves to mere *theories of inspiration*, and from being entangled in the meshes of insidious or 'doubtful' disputations, while we hold all the more firmly to the authority of the Scriptures, as most veritably comprising the 'oracles of God.' By the same view also we are preserved from the remotest bias to that

scepticism which is the certain result of severing *the form from the thought* of Revelation, as if the latter were but an advanced phase of the operation of the religious element in man, and only a prognostic of its triumph under these or other favourable conditions. The external forms of Revelation must stand or fall with the loss or maintenance of its interior truths, since this is the logical, though not the historical order in which both have been delivered to the world; consequently, the integrity of the Bible, and the integrity of its reception, entirely hinge on the acknowledgment and the application of this fact.

At first sight, this position may seem at variance with received opinions as to the relations existing between the external and the internal evidences of the Bible, and as tending to disparage the former. But this objection is far from being valid, because the two classes of evidence must needs be mutually corroborative, though of somewhat different application. While Revelation was in progress, and as yet not stamped with finality, its external evidences would be to a great extent paramount; but afterwards its internal evidences would necessarily wax into ascendancy. The former would indeed preserve their place as an authenticating class of phenomena historically indubitable; but the latter from their very nature must become indefinitely cumulative, reflecting, as the great centre lights of the Bible, their glory upon its outer bulwarks. Hence, fully possessed by this idea, we are so far from shrinking from the supernaturalism of the Bible—its grand historic peculiarity—that we naturally view this as the necessary counterpart of its spiritualism, and as

comprised in the very *rationale* of a Revelation. Were it otherwise, assuming even the possibility of a Revelation, its efficiency might be more than doubtful. The spirit of scepticism which now tampers with the marvellous in its outworks of fact, could hardly be supposed to leave unmolested the divinity of its truths; nor would the oracle, stripped of all divine surroundings, be left unparodied by the wisdom of the world, intent on confounding the voice of God with the drivellings of men.

If it be objected that this is a powerful argument to the believer, but inapplicable to those who are without; it is replied, that the argument arising from the internal unity and development of a truth is open to the common judgment of candour and intelligence. At least, it must be admitted, that minds on which such an argument is inoperative, could hardly be accessible to the historic class of proofs.

The church-aspect of the work will, it is presumed, show some bearings on the characteristics of the present times. What these are, it is not easy, in a brief space, to describe. Generally, however, it is patent, not only that the tide-waves of innovation are prepared for the Church in the spirit of the age, but that they have set in upon her with increasing force. While church literature (using that term in the most comprehensive sense) has, perhaps, fully kept pace with the culture of the western mind, it may be fairly questioned whether a corresponding advance can be shown in the acquisitions of sacred truth. Immense and various research has been directed to subjects closely related to the history and the structure of the

Bible; but with all this, there may be marked a strange absence of the higher exercises of spiritual thought, of profound doctrinal investigation, and of the elements of a true christian philosophy. More than the germs of heresies, portentous and multiform, have appeared in certain directions. Negative Theology—if such a designation may be licensed—has made no small progress in a sober, common-sense country like England.

The restless activity, the immunity from traditional prepossessions, and the unbridled spirit of speculation which distinguish the age, have—like the winds in the vision which strove upon the great sea—brought up to view a form of antichrist, which spreads and settles itself, as if for a work of incubation, throughout the land—a bird of terrible omen, and rife with a whole brood of mischiefs to religion, and society itself. The reign of prescription even on behalf of truth, seems well-nigh to have come to an end, and a lax, liberalized, hesitating, and consequently, palsied spirit, feebly represents and echoes the seers and voices of the past. Truth seems half shorn of her prerogatives of authority and sufficiency, and aids are sought out for her in alien alliances and influences, lest her waning sceptre should wholly pass away. We see too little of the evidences of her supremacy in her pledged servants and guardians,—too little of the bold *testifying* spirit, characteristically apostolic. There is not apparent in the churches of our day, enough of supply and demand for the higher forms of christian truth, but rather an acquiescence in routine—in a lower staple of doctrine—in what is deemed practical religion—or in the over-ridden

exercise of preaching the Gospel, which, while a pass-word for orthodoxy, is too often but a stereotyped form of evangelical common-place. Would it be deemed censorious in the Author, if,—while recognising the church activity which has so greatly extended christian institutions—procuring for Religion a much more distinct public acknowledgment and more thoroughly pervading the social life of the age,—he questions whether in point of direct spiritual result, the Christianity of the day is at all answerable to these surface indications of its progress? There seems generally less disposition to the stringent exaction of the requirements of christian profession, and less anxiety to identify the evidences of the christian *nature*, than the forms and results of christian association. The same animus which without the Church directs its scepticism to the overthrow of the divinity of the Bible, may be traced within the Church, not in disavowing, but in losing sight of the essential supernaturalism of Religion personally considered, and in substituting for the creation of a divine life in the soul, a class of moral and reflected influences on humanity, which, though of great value in themselves, are not the essence of the christian man. The remedy for these anomalies must lie in the church maintenance, the ministerial development, and the personal realization of evangelical truth. The Church must beware of a merely conventional standard of orthodoxy and action. Separate and self-reliant, she must not blend with her doctrines and agencies that which an Apostle calls 'the beggarly elements of the world;' or, its 'philosophy and vain deceit.' The lights of the age, whether understood of science or

philosophy, though appreciable in their respective domains, have no office which interferes with *a religion of testimony*, and an administration immediately divine. This must, from its nature, be excepted from the province of the mutable and the progressive. Strictly, it has belonging to it as little of the *old* as of the *new;* standing in the Now of its divinity in the same relations to the future as to the past. The Church is simply the depository of this Religion for administrative purposes, answering to St Paul's description: 'The pillar and ground of the truth.' Founded on this rock, reared by a divine hand high as the heavens, set as by compass to the four corners of the earth, and adorned with the great memorial inscriptions of Redemption—its grace, promises, and laws,—it has little to fear from the passing cloud, or the pelting storm; and as little from the mines and missiles of beleaguering foes.

The only divinely chartered community on the face of the earth, the Church, nevertheless, holds this charter by its CHARGE. THAT CHARGE IS THE UNCORRUPTED TRADITION AND WORLD-CIRCULATION OF 'THE TRUTH.'

The reader's patience is asked for the two introductory chapters; which, however, will not be considered a mere superfluous prefix to the work.

EUSEMERE HILL, ULLESWATER,
September 26, 1863.

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INTRODUCTORY.

CHAPTER I.

SOVEREIGNTY THE ASPECT OF DEITY MOST OPEN TO MAN.

God. His attributes and operations.

It is fit that a treatise which professes humbly to trace the divine counsels toward the world, should begin with the name found in the very first line of the Bible—God. In our view, Self-existence, Self-sufficiency, Sovereignty, are its grand leading predicates: their proper correlates are Creation, Providence, Government. Within the designation and scope of these, all the attributes and operations of Deity seem to be comprised. *Self-existence* designates absolute being,—an essential, plenary life, at once spiritual and personal—incommunicable, immutable, illimitable. *Self-sufficiency* designates a Nature which is its own plenitude, as independent of, as it is uncompounded with every other; able to give birth and fulness to all things, because not needing, but overflowing; and to secure an infinite fruition in the contemplation and exercise of its own perfections. *Sovereignty* designates the collective idea resulting from such a Nature: it is

Self-existence—Self-sufficiency—Sovereignty.

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the aspect and expression of all its glories, as a creature may be permitted to glance at them. Sovereignty is WILL, either complacently stayed within the infinitude of Self, or exercised in predetermining the nature and extent of things yet to be; or in bringing them into being, and in directing them to their predestined ends. Thus is Creation a sovereign work throughout. It might not have been at all; or it might have been in many, or in all respects, different from what it is. A single world might have shone in the solitude of space, instead of its being lighted up by myriads blending their glories.

Everything finite the result of Will.

As nothing finite is necessary, so its origin is arbitrary, and its state contingent. WILL governs its existence and destiny throughout. Nothing can, therefore, represent *itself*, but its Author only: it is a witness to Him that He is God; and this testimony given with perfect distinctness by every creature, great or small, in earth or heaven, multiplied, as it were, to infinity, and combined in one universal voice, is the anthem ever swelling in praise of the Creator, and but *taken up and responded to* by those high minstrels of the Universe who stand in its temple, and surround its throne. 'Thou art worthy, O Lord, to receive glory, and honour, and power; for Thou hast created all things, and for Thy pleasure they are and were created.'[1]

Creation a medium for manifesting the Godhead.

As then Creation is the medium for manifesting the Godhead beyond itself, it must be an imprint of its perfections, and especially of its sovereignty, throughout. The properties, combinations, and agencies of the creatures cannot but bewray its glories of power, wisdom, goodness, and will. The

[1] Rev. iv. 11.

relations they sustain to their Maker, and the designs they are appointed to fulfil, are equally characteristic of their grand Original. If there be dependence of all on ONE, there must be a providence of ONE over all; and there must as surely be the ensamples and witnesses of *rule* in the various methods and measures of their action, all declaring their *subjective* condition, and that all are but the instruments of one Will, as they are the offspring of one Power.

Creation subject to Law,

Thus everything whatever stands in the relation of *means to ends;* this is the *law* bound up with all existence, to be developed in its every issue. The Creation is but an assemblage of the representatives and instruments of God. It is a kingdom, not a chaos: not so august even for its dimensions as for the things included in it. The subjects and servants that crowd its boundless amplitude own but one LORD, and in their endless diversity of agency and result, offer homage but to one Will.

and made for man.

Man is formed to receive and apply these first principles of being in general, and to trace in his own nature, and its relations to surrounding nature, a glorious example of their development. He is constituted to this intent very eminently. His race is not one of illimitable antiquity, but comparatively of yesterday; and the arrangements that preceded and bespoke his entrance on this stage of being, are, evidently, of corresponding recency. His own nature is a vast power of sensation and perception, furnished with appropriate relations to, and inlets from, the surrounding world. The truly rendered language of man to himself, and of everything of which his faculties are cognizant, is, THAT GOD IS:

that all that is must be referred to ONE for the origin, form, and properties of its substance, together with the modes and results of its actuation. There is no example of a *lawless* world any more than of a self-existent one; nor of a lawless atom any more than of a lawless spirit. Even the glories of power seem almost overcast by those of *design*, and the properties of Nature by the admirable *uses* to which they are applied.

Rule the grand expression of Sovereignty.

The *sovereignty* of God is the one truth which every creature utters: it embraces the whole history and mystery of the Universe, which is but its monument and mirror. *Law* is everywhere—*anarchy* nowhere. The range of *rule* is not more astonishing for the fields which it traverses than for the absolute perfection of its application; nor for the variety of its details than for its simplicity and stedfastness. The same sovereignty that evoked from nothingness the elements of all material forms, ordained also the laws of their combination, and the quantum of their respective forces. That which gave to worlds motion and circuits in space, grouped them also into families, and gave them all the relationships near and remote, necessary to make up one grand whole.

What in truth is Nature but *divine art*, throughout? It is what the Scripture calls it, a *work*, elaborated and upheld by infinite intelligence, power, and will! Throughout the whole, *force* is ever attempered by *skill*, and the endless diversities of property and form in the creatures, to the profoundest ideas of harmony and design.

The limits set to particular natures are just as wise as the properties of their essences; they spring

from the laws of dependence, proportion, and harmony—the distribution of the whole into parts, and the relations of the parts to the whole.

Unity made up of diversity.

Thus, unity not merely consists with diversity, but is *made up of it.* Vastness stands related to littleness, and things most apart in visible property, or locality, have both neighbourhood and fellowship through the wider bonds of the system that contains all. The atmosphere which wastes the granite, and corrodes the steel, reveals the fact that its elements, however subtle, are still matter, and that chemistry is but a borrowed art. The fire that transmutes solids into fluids, or the diamond into air, reveals to us, still more than by these effects, the laws which restrain its power to derange and dissolve the very earth on which we tread, or the heavens above our heads. It is *law* that moderates, and renders *conserving* the most destructive forces in the Universe. The province of Wisdom is to make 'the weights and balances' for all these, and to rein and guide them to its aims, like the fabled horses of the sun, or those that drew the chariot of the sea-god over the heaving deep. What are all organized bodies, whether vegetable or animal, but transcripts of the divine law, called by the Psalmist 'Thy book,' wherein 'all my members were written,' and in continuance fashioned, 'when yet there was none of them'?[1] They are but the ordinances of God translated into the forms and functions of life, itself more mysterious and wonderful than them all. Life is the spell that holds the heterogeneous mass together—the enchantment which all feel, but none comprehend. In the wisdom that it contains, every

[1] Ps. cxxxix. 16.

INTRO. CHAP. I.

plant and every animal is itself a world. The provisions for its sustenance, growth, perfection, and traduction, are all arcana of Art, which men can as little rival as they can comprehend; they are systems of law equally stamped with immutability and perfection: like their Author, they are 'without variableness, or shadow of turning.'

Matter made for Mind.

But organized bodies are not only the repositaries of life, but of *soul;* emotion, reason, and volition springing out of this. Life is subservient to *Mind*, and becomes the vehicle of its attributes and results. As matter exists for the sake of its combinations, and these again for the sake of their adaptation to organized forms and moulds of life, so all these exist in subserviency to *Mind*, as something *superadded to them*—not their product, but God's own offspring and image clad in the elements of the surrounding world, and subject to the laws that govern its every atom, though not overborne by them.

Man the bond between mind and matter.

This is the great and singular mystery of man, whose nature, while it forms the bond between the spiritual and material substances which comprise the Universe, is the bond between the world and God. The being who, as God's image, is the delegate of His rule, is also the converging point and depositary of all the laws and influences which appertain to mind and matter, and which proceed from the Deity either directly or mediately. There is not an agency, property, or design, in the system belonging to man which does not especially respect the exercise and training of his faculties.

The power of self-rule so characteristic of human nature; the sources and methods of our knowledge; the development of our social capabilities, but

especially, of our moral man—are all pregnant instances of the force of laws, and of a sovereignty identified equally with the sphere and essence of our being. Every sensation from without, and act from within; every testimony of experience, and fact of consciousness, declare the supremacy of Law. It claims to regulate the deepest springs of thought and will; to be heard in the wildest sallies of passion; and to forbid purposes as well as to foster them. Even *derangement*, either physical or moral, never fails in its homage to Law. Physical no less than moral trespass, speaks by the very mischiefs and miseries it entails, that *impulses* in the creature are to be overruled by the measures of a sovereign wisdom; and that good and evil are separated and circumscribed by bounds which none can alter, much less efface.

Mind subject to Law as truly as matter.

To spurn the dictates of physical law, and to seek to transfer ourselves beyond its sphere as human beings, is not more absurd than to attempt to divorce mind from its grand moral counterpart, the law and presence of a moral Sovereign. This is to fulfil the punitive threatening, 'The soul that sinneth, it shall die;'[1] for as man was made to expound this law, so he can be alone expounded by it. He is either much greater or much less than he seems, just as this position is admitted or denied. The doctrine of his immortality has or has not consonance with reason, as law is or is not allowed to intimate the *purposes* of Deity in his faculties, and in the phenomena of his consciousness. The negative side of these doctrines, which restricts all views of the highest human powers, to the forms and

[1] Ezek. xviii. 4.

INTRO. CHAP. I.

the philosophy of their development, degrades man, making him merely the head of the animal creation with suitable endowments for *this position;* but expunges *his immortality*, by taking away every presumption in its favour derived from the doctrine of final causes as applied to his moral nature.

Law, then, is not the power which merely fixes our *position;* it recognises our *capacity and prospects.* It is the ladder by which we ascend and descend, as it is the guide we obey or forswear. It must, when viewed as first and last in a grand economy of means and ends—such as the Universe is—be the preamble and the perfection of creature life, sovereignly indicating its powers, and the conditions of their exercise, whether on the agent himself, or on the system to which he belongs. Good and evil stand for ideas without subsistence, if the things they represent be viewed apart from the behests of Sovereignty and the offices of Law. They can have no place in an Universe of chance or necessity, but appertain solely to the ordinances of a Creator of answerable perfections. They no less imply a Moral Being as their Author, than they do His Sovereignty in their distribution and results. Even physical Nature, as far as we see it, is simply a medium for expressing ideas of a purely moral origin, and is but the projected shadow of a Throne that overlooks the high places of the Universe, filling them with the changeless splendour of a Moral Presence.

Law preconditional to man's existence.

It is sufficient to add in commendation of the importance of these doctrines, that man was made not merely to contemplate, but to experience them in their utmost breadth and force of effect—not sepa-

rately, but conjointly. His fortunes were steadily to reflect the majesty of Law. To him it was a fact bearing the features of a prophecy, and of the profoundest moral problem, that 'the tree of knowledge of good and evil'[1] was planted in the garden of innocency, showing plainly that even his waking life and morning hours were passed under the keen custody of Law; and that his initial state, though warmed and cheered by a thousand springs of inspiration, came to him in the portentous form of a destiny balanced by his own hand. Even *there*, every form of indulgence was the behest of sovereignty, and the boon of *order*. The safeguards and privileges of man as truly flowed from a *charter demanding fealty in return*, as do the immunities of citizenship from the ordinances of civil polity. Nor is human experience, through the ages of the past, anything more or less than the fulfilment of this primeval prophecy of the majesty of Law divinely engraven on the portals of the world, and expounded by all who have passed the gates of life into the wide realms of its varied fortunes bounded by the grave. The grand waymarks of life are all lettered with the edicts of a POWER which incessantly reminds us how sacred as well as vast are its territories; how boundless are its expedients; and how infrustrable are its designs! WILL is the only object of its jealousy, and LIBERTY but the mean and measure of *subjection*. This POWER infallibly scans men's acts and thoughts, and permits no darkness to shroud, and no space to separate from its all-seeing gaze. Here, change is sameness, and tumult silence. Here, there is no diversity, nor

[1] Gen. ii. 17.

INTRO. CHAP. I.

breaking off in the story which looks toward account; nor are all the circumstantial varieties which chequer the surface of human life more than 'the small dust of the balance' which weighs up the man in his actions, and gives to LAW the last and fullest homage in his doom.

To these musings on the universal supremacy of law, as asserted in every object and fact which beset man, we add the noble and well-known eulogy of Hooker on the same power:—'Of Law there can be no less acknowledged than that her seat is the bosom of God: her voice, the harmony of the world. All things in heaven and earth do her homage; the very least, as feeling her care; and the greatest, as not exempted from her power. Both angels, and men, and creatures of whatever condition, though each in different sort and manner, yet all with uniform consent, admiring her as the mother of their peace and joy.'[1]

Religion the voice of Law.

It is hence manifest, that RELIGION must be propounded to man as the voice of *law;* being in itself the summary of all law, and compliance with it the discharge of all *obligation* to the Sovereign Name. As all law whatsoever springs out of being and its relations, so it is obviously founded in Reason; and as it expresses the *nature of things*, so must it give uniform testimony to this effect. It is nothing arbitrary and contingent, which may be therefore posterior, and superadded to its subject. Law bears just as strict a relation to moral existence, as time and space do to the existence of the material world. Law is a necessary and qualifying antecedent, to which the consequent is exactly answer-

[1] Ecclesiastical Polity, vol. i. chap. i.

able. Law is as much *presupposed* by existence as is God Himself; for law is but the reflection of His nature in the creatures.

Hence Religion is what Inspiration terms it,—'a reasonable service;' inasmuch as it is directly founded on the being, attributes, and sovereignty of the Creator, which it is essential to man to recognise and honour. Thus Religion is even less the reason of man than it is the reason of God; which is, in fact, the reason of things, and of human existence in particular. Primarily, Religion is the worship of God, intelligently and scripturally performed; but it is as properly extended to signify our free and reverent compliance with all moral, and even natural rules; so far, at least, as they come under the province of the Will. Religion exacting duty from man, confers sanctity on his acts and character, making him both a priest unto God, and a temple adorned with His glory.

All virtue divine.

All *Virtue*, whether personal, domestic, or civil, is a divine thing. Truth, justice, benevolence, faithfulness, scorn of falsehood, abhorrence of wrong, delight in goodness, and hatred of evil,—these are *divine virtues copied into men.* The knowledge which expands, the tastes which refine, the graces which embellish, and the character illustrious with the traits of piety and beneficence, as truly belong to the 'reasonable service' of Religion as to the province of Law. Nor is there any great deed or noble quality which has won for man the admiration of his fellows, to be found unalloyed with selfishness, with the taint of one or other of the vices, or not utterly neutralized by the absence of the kindred virtues, where the dependence of morals on Reli-

gion has been disowned, and her Monarchy replaced by the Republic of conventional law. Thus isolated by being transposed, the virtues become dwarfish and effete when they do not actually expire. Like the good seed, they are choked by the thorns which, as being indigenous to the soil, become thick and rampant, hindering its power to bear fruit. Sentiment cannot supply the lack of principle; nor can the ideas, much less the spirit of virtue, subsist in any strength in a region devoid of the religious element. Religious degeneracy and moral corruption are inseparable *as historic facts:* they produce and reproduce each other, with an uniformity which shows that they are related by the force of law; and that all attempts to wrest from Religion this portion of her domains, must result in the reproduction of the curse which followed man from paradise, and made his future dwelling a wilderness overspread with thorns and thistles.

Society founded in religion.

In truth, no doctrine has been so attested by the concurrent voice of the wise and good, from the remotest ages to the present, as the identity of all human virtue with Religion; and of its law, whether moral or civil, with the nature of man, and the will of God. The existence of society is of itself a standing demonstration of this. The forms and institutions of civil polity have all presupposed and built upon this doctrine as the only sure foundation. It has imparted authority to the magistrate, sanction to law, virtue to obedience, and demerit to transgression. In a word, that which has imparted to man's social combinations their originating principle and their conserving force, is something far

higher and deeper than *convenience*,—the social bond *presupposes* the moral.

In fine, it is the one great fundamental teaching of human history and experience, that the rule of man, both personally and socially considered, is essentially a *religious thing;* and that *duty*, in every form and degree as it appertains to him, is but a *phase* of *Religion.*

It is this truthful and adequate view that invests all human action with force and sublimity. Man's whole being is beset and pervaded by the dictates of Law; and thus, by the proofs of overruling design, in conformity with which lies his true and only weal. His reason is simply a faculty for apprehending the laws and ends of his being, and his wisdom the perfection of that reason when surcharged with this knowledge. *Will* is the action of reason thus interpreted, the symphony of the soul with Truth; and its active outgoings are but means surely directed to the best ends. Nothing can so fully convince us, if thoughtful, of the nearness of God to man, and the converse He holds, though unseen, with the world, as the consideration that *Religion* is prescribed or implied in every law and movement of our nature; and that the phenomena of human life are throughout inexplicable without it. Invariably do we see the lowest things interlaced with the highest, and made great by this connection. We see infinite wonders unfolded even in the framework and fittings of the world; but these are only the platform on which *man* is to display his powers, and which, therefore, merely serve to magnify *him.*

Reason the faculty for apprehending Law. Will the action of that reason.

But when we thus magnify man, we but magnify

Religion, and advance its sovereignty to our highest point of view. Man is an abortion without it; and in this case, the shadow of evil can never quit his footsteps. This shadow is but the image of himself—dark, and brooding death to come, when 'sin is finished.' His grapes are 'wild grapes;' 'his wine the poison of asps.' Such an offender surely belongs to the race of Titans, whose impious daring drew upon them the thunderbolts of Heaven. The sinner bears a fearful brand upon him, while, like Cain, he wanders through the earth, a fugitive and a vagabond. He lives in chains who lives in sin. There is no *outlaw* in God's empire whom *Fate* may curse, or *Fate* may shelter; nor can evil betide whom Law befriends, and God justifies.

The empire of Religion as the epitome of Sovereignty, must be necessary and all-comprising: too divine to be mutable, and too little affected by finite causes to be bereft of its sway, however sweepingly these may operate. It as much precludes a suspended or a modified prerogative, as it does the possibility of its own dissolution. It may, indeed, exist under many anomalous circumstances, and under infinite varieties of form and degrees of advancement, in our world, or in others. It may move onward to new phases of interest and grandeur, requiring not only untold generations of men and mundane revolutions, but the dissolution and reconstruction of worlds for its development. Still, it is the crown and glory of all things, which nothing can destroy but that which can annihilate the Source and Substance of all being together.

A brief reference to the illustration which the human mind affords to the truth of these views, in

Science and art the development and application of Law.

its acquisitions, and in every stage of its progress, may close this discussion. The whole history of the arts and sciences, comprising whatever has done honour to the human intellect, and contributed to enlarge, refine, and adorn our nature, has consisted simply in *the development and application of* Law, as the one principle that pervades all things, and to be looked for everywhere. It is at once the bond of unity and the rule of diversity among the creatures. It impregnates the atom, and binds the world together: it gives motion to planets, and form and function to animal life. It combines sense with the nobler elements of thought, emotion, and will, rendering its province immeasurably higher; while it imparts wing to mind itself. The same law of our intellect which impels us to look for something in an object or an impression as related to it in the way of cause and effect, impels us also to seek after the *modes* in which they operate; to mark their several characteristics, whether of agreement or difference; to combine, analyse, and classify them by their observed properties and laws of action; and when one or another fact has been resolved by detecting the conditions of its existence in the forms of law, to push the same process of induction further and yet further, till we reach the remotest forms of generalized truth. The *axioms* on which the Sciences are founded, all partake of the same nature: they express or imply some law, or laws, as fundamental to the whole, however vast and complex the structure to be reared upon it. Even mathematical and abstract truths, founded in the mere relations of our ideas, and most primary suggestions of our reason, declare

the same fact. It is the very law of our reason beyond which we cannot pass, to perceive and judge so and so. Thus also it is in *the Arts*, and in all objective knowledge derived from sense. All the qualities of things as they are perceived, and as they become the subjects of our taste and judgment, suppose a twofold class of laws, the one operating to create the things themselves, the other, to create the harmony of our relations with them.

Art has rules because Nature has laws.

It is the *divine art* in Nature which, operating by the most perfect rules, suggests the *rules of human art;* these consist simply in *imitating* them; while all the success that attends these efforts is felt to arise from the truth reflected in them from the divine models. Art has *rules*, simply because Nature has *laws:* nor is Genius, after all that has been said about it, anything but *a spirit of worship*, an inspiration that fires the soul when the divine in nature breaks upon it; its eye flashing wide, with a piercing intuition sees the grand, the beautiful, and the good in everything, accompanied by the power to seize and represent them with a force and fulness peculiarly its own.

Genius opens earth, not heaven.

Genius is *the Seer of Nature*, but not the Prophet of God, telling us what is *in* Nature, not what is *above* it. It knows more and better than all the world besides; but it knows as man, not as God. Genius may play the part of the hierophant for the students of the mysteries, leading them to scenes far removed from vulgar gaze; but its caves and temples, its shrines and voices, are still not *heavenly* things. These may show the wide expanse of glory above and about us; but they cannot open heaven. High and brilliant as is the arch which Genius has

reared, it sets its own bounds, and but *removes* farther from us the curtain which it cannot uplift; nor can it even *approach* the province which Revelation claims as its own. Genius bears not the key and commission to unlock the grand *inner sanctuary* of the Universe, and to lead us thither. Its sphere is lower, though still lofty. Nor has it measured, as yet, the 'outer court,' much less approached 'the holiest.' Its vastness and magnificence astonish us, though but caught in glimpses and broken sections which darkness forbids us to connect, and perfectly to trace out. The sight fails when stretched o'er scenes opening out into the INFINITE, which retires, as if to rebuke our presumption, discovering to us not its *own boundary lines*, but those of our own faculties.

Thus, the temple of the Universe is but one vast cabinet of wonders; its very threshold is elaborate with inscriptions infinitely various, but all to the one import with that which, we are told, was graven on the portals of Apollo's temple, and which man once heard from the mouth of God Himself,—'I am that I am.'

Such is the one oracle of Nature, as well as of Inspiration. Its every fact, truth, and law, imply and expound this, and this only. When we consider its boundlessness and stability — its order and motions—its variety and unity—its minute and elaborate finish, with the perfect adjustment of things to each other—the harmony of dependence, and the balance of forces which reign throughout the whole,—in fine, when we consider Creation as a display of omnipotency in the produc-

tion of all things out of nothing, or as a display of infinite wisdom, goodness, and sovereignty, arranging and actuating all things with a foresight which admits of no addition from experience, with a stedfastness of purpose never shaken by events, and with an energy which nothing can frustrate—it would seem as if our whole life, like the Egyptian god with his finger on his lips, should be consecrated to astonished silence; happy only, if, while bewildered and weary with the excitements of the pilgrimage, we may be enabled to reach the *altar* of such a system as this, *the high place of Calvary*—and bow, worship, and expire at its foot, as Moses did on Pisgah, after seeing the promised land!

The gist of these observations on the position that man is made capable of reading and appreciating the reign of Law in himself, and in the objects surrounding him, and of viewing all law as centring in and giving force to Religion, can hardly be more eloquently expressed, than in the following words from a distinguished living author:—'The real philosopher, who knows that all the kinds of truth are intimately connected, and that all the best hopes and encouragements which are granted to our nature must be consistent with truth, will be satisfied and confirmed, rather than surprised and disturbed, thus to find the natural sciences leading him to the borders of a higher region. To him it will appear natural and reasonable, that after journeying so long among the beautiful "and orderly laws" by which the Universe is governed, we should find ourselves at last approaching to a *Source* of order and law, and intellectual beauty; that after venturing into the region of life, and feeling, and

will, we are led to believe the *Fountain* of life and will not to be itself unintelligent and dead, but to be a Living Mind—a Person—which *aims* as well as *acts*. To us, this doctrine appears like the natural *cadence* of the tones to which we have so long been listening; and, without such a final strain, our ears would have been left craving and unsatisfied. We have been long lingering amidst the harmonies of law and symmetry, continuity and development; and these notes, though the music was sweet and deep, must too often have sounded to the ear of *our moral nature* as vague and unmeaning melodies floating in the air around us, but conveying no definite thought, and moulded into no intelligible announcement. But one passage which we have again and again caught by snatches, though sometimes interrupted and lost, at last swells in our ear full, clear, and decided, and the religious hymn in honour of the Creator, to which Galen so gladly lent his voice, and in which the best physiologists of succeeding times have ever joined, is filled into a richer and deeper harmony by the greatest philosophers of these later days, and will roll on hereafter, the perpetual song of the temple of science.'[1]

[1] Whewell's History of the Inductive Sciences.

CHAPTER II.

SCRIPTURE THE AUTHENTIC DEPOSITARY OF THE DIVINE SOVEREIGNTY IN RELATION TO MAN.

Analogy between Nature and Revelation.

It may be here inquired, in what light we are to regard Scripture testimony relatively to the natural sources of our knowledge. It seems legitimate to assume, that a divine testimony being given on subjects beyond the reach of our reason, the matter of it should be taken as something analogous to the general facts of Nature, and intended to occupy a similar relation to research. Revelation is not, therefore, intended to shut out the exercise of reason, but to furnish data for its profitable service. It is easy, indeed, to perceive that inquiry must be limited by the nature and extent of the supposed facts given to us; but the scope thus given is still very wide, and a great accession to the provinces of our knowledge. As facts are the general basis of our knowledge, and as all legitimate extension of it must be reached by accurate observation and sound induction, so is divine knowledge gained by a similar process,—that is, by our reason exercised upon the Record, within such limits as it prescribes. It cannot, therefore, be expected, if this analogy hold good, that proficiency in sacred things should be acquired without a laborious, patient, and spiritual habit of thought; or that, when inquiry has been most successfully prosecuted, all difficulties

Facts the data of Theology as truly as of Philosophy.

shall have been disposed of. Ultimate questions appertain to all branches of human knowledge, however advanced; only a comparative perfection belongs to them; nor can it be expected that an entirely unprogressive state should be reached in any, unless the failure of human faculty be itself the cause of this finality.

False religion as powerless as false philosophy.

Theology, as educed from divine testimony, may, after the labours of many centuries, wear traces incident to everything human; some of its truths may have been comparatively neglected, or but partially, if at all, understood. The harmony of its facts may be still far from complete, and the inferences and teachings bound up in them may present themselves equivocally, or even inversely, to different minds. Progress is slow and toilsome. Rudiments must take precedence of all accomplishments; as sense is itself the prime educator of the loftiest reason. To constitute a world with its complex order of beings and events, by the sheer force of the intellect, eschewing the patient study of the phenomena open to it, is a philosophy as false in principle as it is barren in results. While thus immured in itself, Intellect becomes bleared and crazy; health and brightness return to it only when it lives and breathes in God's creation. History proves that Religion as well as Philosophy is powerless, whenever, through an overweening consciousness of its own sufficiency to solve the highest problems of being, it has disdained the Creator's own schooling. Its disciples, like those who fell by the first temptation, affect to be as 'gods,' without having mastered the very elements of wisdom. The long reign of false Science seems drawing to its

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end; but when will a similar fate befall that of an arrogant and infatuated Scepticism?

Revelation must make good its claims.

Divine testimony being considered as including facts and principles analogous to those from which our knowledge is derived, it becomes all-important to discriminate and apply them. In any presumed revelation, for instance, it must be obvious that its claims to authority cannot be very equivocal, or be committed to the issue of mere human casuistry. It must have certain surface criteria indicative of its true origin, and obviously peculiar to itself as contrasted with every kind of merely human composition, or legendary assumption.

Intense importance liable to produce unreasonable demands.

It is likely, further, that these criteria, though strongly marked, should not, when taken in connection with all their attendant circumstances, be so striking or *sui generis*, as to preclude every kind of comparison and plausible appearance of competition. It is no proof, however, that Revelation is doubtful, because it has been oft disputed, and may be still to some extent on its trial before the world. Its unparalleled interest must needs have called forth the utmost resources of both foes and friends; and its fortune in this respect, singular as it is, may be readily explained, not merely by a reference to this fact, but to *moral causes* lying deep in human nature itself, and affecting all reasonings on this subject to a degree belonging to no other: not to add, that the unreasonableness of reason as commonly understood, is constantly shown in its determination to subject Religion to the methods of proof proper only to Science.

Faith, not demonstration, the principle

The notion of faith stands opposed to this idea, it being a practical rather than a speculative prin-

ciple—probable, not demonstrative—a guide to be trusted for sufficient reasons, in a journey where otherwise a man were hopelessly at fault, but is necessitated to an adventure on a greatly preponderating probable, instead of following an unquestionable oracle. Such is the practical philosophy of life, and such is the practical aspect of Revelation. On the assumption of its truth, we could not pronounce it free from every form of objection, and all liability to raise doubts; yet it must have greatly preponderating arguments in its favour, amply sufficient to interest an inquirer, and to produce faith in an earnest mind; while its evidence is *progressive* to the disciple, and the final result of induction into its mysteries is that of a *spiritual and divine intuition* which places it on a higher ground than even scientific truth.

of life as well as of Revelation.

A profound consonance may be observed between the fundamentals of all religion, and the peculiar discoveries of Revelation, so strongly indicative of the divinity of the latter as to have betrayed men into the presumption of their identity, and disposed them to view the one as the interpretation, and, indeed, the substance of the other. This consonance does furnish a plausible pretence for such speculations. The general matter of Revelation is so deeply conversant with the instincts and workings of the human mind, and so truly a mirror reflecting its profoundest depths, as to have led men wilfully unwary of the distinction, into the notion that its light is from themselves, and that Revelation is but an embodied prophecy of the experience of the race; while, justly viewed, this is one of the most striking vouchers for its inspiration. It sweeps

Consonance of Natural Religion and Revelation leading to the denial of Inspiration.

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through the whole range of human sympathies and aspiration, and gauges the entire capacity of human nature, without which property it must for ever have remained essentially defective. But this is merely subordinate to a grand series of *facts*, on which the whole reposes, majestically massive, and essentially one; as if the system were far too grand in itself, and belonging to eternity, to warrant the adoption of an ordinary basis. This basis swells out into a prodigious concourse of supernatural demonstrations, thoroughly separating it both from the creations of idealism on the one hand, and of superstition on the other.

Revelation abundant in proofs.

Nor does its authenticity rest on one class of facts only, or on a solitary appeal to one proposed test of truth. Revelation is affluent of its overtures of probation, affording to extenuate, or even to dispense with some particular forms of evidence, which certain minds may have been disposed almost exclusively to rely upon; as if constructed on purpose to yield all classes of mind their favourite sort of evidence, and to indulge individual predilection for truth in any form. In this view, it goes far beyond the fable of the bundle of sticks, which if taken one by one might be broken, but which, if taken in the bundle, could not be so much as bent.

The New Testament rests upon the Old, and inherits its glory.

This is most emphatically the case with respect to Christianity, as comprised in the latter half of the inspired volume. Independently of the fact that this is much the younger of the two, and thus more within the limits of historic inquiry than the Old Testament; and also of the fact that it has been perpetually identified with the faith, institutions, and profession of a large body of the human

race for many centuries; it possesses this remarkable advantage over Judaism, that with its own complete and overwhelming proofs of divinity, it rests upon the foundation of that older form of Faith, which yields up whatever of glory belonged to it as tributary to this last and perfect issue of divine truth. The entire chain of facts and discoveries, spread over a course of four thousand years, is brought into direct connection with it; while these are made to appear to owe their existence to that religion which has at once appropriated and superseded them. This twofold characteristic of unity traceable between the Old Testament and the New—viz., a continuous INTERNAL DEVELOPMENT in combination with an external and related systematic attestation—must be regarded as a perfectly satisfactory evidence of their equal divinity. They bewray unequivocal features of the divine wisdom and power. The form in which this evidence is presented to us is astonishingly compact, though various; it runs into the great systems of Nature and Providence as one with Revelation, evoking them with the majesty of a sovereign fiat to bear witness to its claims; while it is not as a Religion, either miracle, or prophecy.

It offers evidence alike to the intellectual and spiritual nature of man.

It is a fact to be noticed, that in the structure of Revelation so prevalent a regard is manifest to those bearings of human nature which itself would serve to unfold, to contend with, and finally to conquer: on the one hand, the childish propensity to yield implicit credence to imposture,—and on the other, to indulge in a perverse, haughty, and even malignant scepticism. It has done the utmost homage to Reason consistent with its own dignity

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in the number and variety of the phenomena, physical, intellectual, and spiritual, arrayed in order to win its allegiance; while it as mildly but strongly rebukes that weakness of our nature, which blindly bows itself to prodigies as degrading to manhood as they are offensive to God. It has drawn the distinction clearly, because practically, between the *mere truth of Revelation*, and its *credibility as a fact;* between the amount of evidence which might vindicate its claims to beings of either stronger intellect, or better moral than ourselves; and that, which taking human nature as it is, is necessary to secure acceptance. Mere sovereignty — had that dictated a Revelation — might, in silent scorn of the proud pretensions of Reason, have humbled her by putting on disguise, and have rendered truth almost as enigmatic as the riddle of the Sphynx—perhaps, might even have commended it to that reason, which in some of its philosophic moods, makes *mystification its apotheosis.*

But *benevolence* has equally with wisdom prescribed a more condescending course, considering not men of a class or profession; not forms of opinion, or predilections of taste, but what was due to our common nature in a Revelation as secondary only to what was due to God Himself.

Inspiration a necessary inference from the assumed truth of the facts of the Record.

The *proof*, though not the *mode* of Inspiration, is an immediate and necessary deduction from the established truth of Bible testimony in general; that is, *if the contents of the Record are of God, the Record itself formally is so.* It must be regarded as a chosen vehicle by Him, of perpetual teaching and correspondence. To have disregarded *His medium*, would have been to disregard His *ends* in whatever

He has said or done. Looseness or uncertainty here, would have vitiated the whole procedure; substantially at least, all parts of the Record agree with His mind, and are what He meant them to be. That God should thus will an *authentic record* of His interpositions in human affairs, is simply to accord to Him a *reason* for such interpositions who cannot be supposed to do anything in vain.

In pursuance of this design, no practicable alternative could present itself to that of stamping a particular record of them indelibly with His own signature. It is in accordance with all history, that the tendency of human nature is to distort facts originally palpable, and to cast over them, in the progress of their descent to distant times, the most fantastic garbs. Nor does it seem that any ordinary form of tradition would have sufficed to rescue the great facts of Revelation from this resistless career of transmutation.

Perpetual miracle the only alternative.

It is equally difficult to conceive how perpetual miracle (the only alternative in the case) could have superseded what must, agreeably to the entire scheme of Revelation, be given in the form of *history*. Had the Record been left to contingent authorship—to men neither divinely qualified, nor divinely appointed to the task, but writing from their own impulses, however well-intentioned—it must have lacked the *high authority* stamped on a divine writing. The sockets and pillars of the Tabernacle despoiled of their sanctity, all barriers to the inroads of human impertinence would have been removed, and the Holy Place itself would have been quickly profaned and desolated!

But why should men have recourse to caption

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and artifice to disprove or disguise the fact that God has revealed Himself to man in a manner of all others the most natural and easy to be understood—*i.e.*, by a number of distinct and independent writings, bound, not by a contingent, but by an essential unity of principles, into a perfect volume of oracles? If Truth would descend from heaven to dwell with men, her ladder must be reared from earth, and that ladder be the mind and speech of man. Superior natures could not furnish that medium—it must be man himself.

Language the only conceivable medium of communication.

Vox sonat Deum is the appropriate motto of the Bible; more especially when considered as the record of the greatest of all possible facts, and its own greatest mystery—'God was manifest in the flesh.' Could anything be so appropriate, or self-evident, as that God should employ as His medium of converse with us man's only medium of communication with his fellows—language?—the sign of manhood, and the organ both of its mental development and expression, the channel of all knowledge, and the parent of all advancement?—language, we say, which severs him by an impassable barrier from brutes on the lower side of his nature, and which opens to him God on the higher?

The Bible combines the supernatural and the ordinary.

The Bible is a symbol of both characteristics of divine agency — the supernatural, and the ordinary. Combining both in itself, it furnishes us with a reason why supernatural events have happened, and why they have ceased. Its human form implies that it is intended to supply the place of a *perpetuated supernaturalism*, and yet to maintain all the essentials of a divine and human intercourse in full efficacy. As a book, while it speaks to man in

a ready and familiar way, it takes its place at the head of all literature as *God's own book*, readily translatable into all the languages of earth, and imparting what alone can deserve to be designated wisdom, viz., that which claims for its sceptre every province of our manhood, and the entire destiny of its powers.

It does not bring God too near to man.

The Bible is a striking epitome of the whole doctrine of Nature and Providence, in which God is not *immediately* with us, but presents Himself through the existence and operation of men and things. He has fixed His own position relatively to His Creation, *consistently with the line of dependent causation*, and especially with strict regard to the *moral nature and probation* of His creatures. A very altered position, either more remote or near, would render Religion, as we are constituted, perhaps, an impossibility. We should move ever and anon, between the extremes of Atheism and Necessity. As in the constitution of our world with the beings that inhabit it, the most exact regard has been had to its position in space, and the influence of kindred bodies upon it, departure from which would be fatal to the whole, so the Bible discovers the same exact regard to the nature and destiny of man: morally, the one may illustrate the other. The existing plan of God with respect to man throughout, is not to place Himself overpoweringly near to him, but to yield him large scope for his agencies, while steadily interweaving them with His own predestinations. Man has a wide field open to him for motive, thought, judgment, and enterprise; but this is strictly bounded by conditions which are God's point of contact with, and sovereignty over him.

It accords with the scheme of Providence.

The Bible is a grand specimen of this economy. On the one hand, it is sufficiently human to correspond with all the features of man's existence; and on the other, it is as truly divine as if that Humanity had been discarded altogether. God and man mutually meet in the Bible according to the positions they respectively occupy, and on the conditions which not only that record specifies, but which are implied in the abstract doctrines of Religion. Man is neither left to himself, nor invaded by miracles. He is not laid under perpetual temptation to presumption by such revelations of Deity as, example show us, might issue in aggravated guilt and peril; nor is he so devoid of the criteria of divine interposition as to justify scepticism.

Its preservation the great office of the Church.

We may now see how indispensable an institution the Church is and ever has been to the production and conservation of a divine testimony. As the fact of a Revelation is presupposed by Church existence, so the elements and the form of it must be identified with Church history. Amidst all the competitors for this honour (*natural on the supposition of its truth*, but as naturally various in their claims to regard), the great office of the Church has been that of an *Arbiter* to repudiate or to uphold, as its judgment should see good. Nor could this seemingly delicate office be doubtfully discharged in times when all pretension could be thoroughly sifted, imposture detected, and truth set on high. To us at least, the judgment of the Old Testament Church has not only been verified by the events of the New, but by the divine Author of our religion and His Apostles; whose records,

again, have been tested and transmitted by the Primitive Church. This decision, most momentous as it is to the interests of the world, has been wonderfully confirmed by the course of Providence, which has consigned to oblivion a vast mass of apocryphal documents, not in all instances wholly fraudulent and false, but *unauthentic—uninspired*, and therefore without any guarantee for *unmixed truth, and entirely unfit to form the canon of our Faith.*

Revelation must contain the principles of the divine rule with respect to man.

Further, we assuredly gather that a divine revelation, in whatever form it may be given, must be a deposit of *the principles of the divine rule, but especially of the relations of that rule to man;* and with the intent of thoroughly informing him in this high matter. On this assumption, Revelation must present itself to our view under two aspects—either as a republication of what has been called natural religion; or as an original body of truth *superadded* to this—transcendental indeed, and inscrutable to mere reason—but necessary to man in virtue of certain *specialities* in his relations with God.

The Bible superadded to natural religion.

It is clear to the most current observation, that Bible truth is of the latter sort. It presupposes great elementary doctrines—a moral system not merely cognate with man, but *anterior* to him, and conditional to all existence whatsoever—or it would be devoid of a foundation, and of all substance also in its structure. Hence, it is pertinent here to state what, in our view, is the great cardinal doctrine of this divine rule. This is ESSENTIALLY MEDIATORIAL; and therefore, it is both indirect, and special. It is indirect as being Mediatorial—distinguished from the original and proper reign of God over His creatures. It recognises a Person

MEDIATION the one fact to which it witnesses.

both human and divine as its Head, *and in the place of God.* It is special in relation to its subjects; for they are more particularly, *men:* in its principles and workings; for they are a mixture of grace and holiness, implying the counter-working of evil, both moral and physical: and in its *ends;* for these are pre-eminently human restoration, and the advancement, in some wonderful methods and degrees, of the divine glory.

THIS RULE IS, BOTH AS TO ITS PRELIMINARIES, AND AS TO ITS ADMINISTRATION, THE ONE GRAND FACT TO WHICH REVELATION IS APPOINTED TO BEAR WITNESS.

If it disappear at intervals, it is sure to reappear, with some additional note of greatness. It is never dropped as some finished piece of history, as some fulfilled prophecy, or as some particular doctrine once for all sufficiently announced and explained. A careful examination of Scripture will establish the singular fact, that this is the very substance of all Revealed Truth; that is, of that which the Record itself emphatically calls 'the truth:' this, as St Paul affirms, 'is in Jesus.'

It is 'THE TRUTH.'

This is 'the Truth,' not as comprising all that is entirely pure and unmixed, as distinguished from all that may not belong to truth universally considered; and applying equally to all creatures as such, in their relations to God and one another. 'The Truth' is truth especially related to man, and to man as he is; and it is descriptive of the entire *system of rule appropriated to his governance and welfare.*

One and indivisible.

Nor is 'the Truth' a mere assemblage of particular truths, a numerical aggregate, a catalogue

of articles, or inventory of items made up into a grand total. 'The Truth' is one and indivisible as the Godhead whence it emanates, and as the radiance and glory of Him who is 'the Word made flesh.' Truth may have her scale; but her hand has not only marked off its degrees unalterably, but these degrees are the marked extension of her own essence—they have entity nowhere else: they are simply her own attributes, which all vanish whenever either her form is hidden or melted down into a mere abstraction.

Revelation only witnesses to its historical development.

It is then most important for us to seize, and steadily to hold this view of Inspiration *as a whole;* viz., THAT IT IS THE HISTORICAL DEVELOPMENT OF ONE SINGLE FIRST PRINCIPLE—A FOUNTAIN TRUTH. There is nothing peculiar in the whole of it from first to last but the history of a POWER strongly and variously presented to us; and with the design of concentrating on it our whole regard. If Revelation be compared to a scene in Nature, this is the Sun that pervades, vitalizes, and beautifies it; if to a drama, this is the plot to be unfolded, and the issue to abide. The personages, times, and events made to pass before us—the things said or done by one or any of them whose names and memories are wrought into the sacred story, are never suffered to engross us; we are beckoned onward by the pregnant intimations of a grander sequel when following out the fortunes of individuals or of nations.

Hence, the verity of Revelation does not consist merely, or chiefly, in the authenticity of its history, the evidences of its theology, or the translucent

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purity of its moral system—points as often commended as they have been assailed—not in the obvious fitness or beauty of its general teachings, in its hold on our moral instincts, and its tendency to advance the virtue and happiness of man. These are views of its truth which, however just, are narrow and isolated; as remote from all deeper insights of philosophy, as they are meagre expositions of the Record itself.

'The Truth' embodied in a Person—Christ.

Indeed, so exclusively ascendant is 'the Truth' as not only to give a cast to the Bible peculiarly its own, but that importance to it as a revelation from God which is itself the most striking proof of its origin. As the pre-recognition and history of a single supreme fact embraced in the manifestation of a Person, it possesses a living unity not shared by any system of abstractions, nor by any array of general facts. It is what the revelation of God Himself is to His creatures—the very infinitude of truth. It has no space for any other —no secondary purposes to accomplish. Its existence is entirely due to the Being whom it represents, and to His profound connections with the destinies of our race. Its one office is to bring out the facts and doctrines of Mediation in the form of a history—A HISTORY OF THE CHRIST.

The Bible is imperishable as our race.

Thus, the Bible, as being the divine record of the facts and truths which concern the destiny of man, must be inseparable from that destiny, and as indestructible as are the powers of the administration which it is appointed to unfold. The Bible can never die out, if the things it testifies are not to be numbered with the 'old things' that have 'passed away'—if it belong not to some

distant epoch of the past, but to the current rule of things. As the only key to this, it cannot be lost without such confusion ensuing as amounts to a suspension or defeat of the purposes of Heaven. If this be impossible, it has just as firm an embodiment in the world as have the people of the world; nor is the course of the world more certainly to be maintained than the Bible is to run on with it, and to offer to every age of men in the revelation of Christ, the rationale of the entire past, present, and future of their race.

If divine, Revelation must interpret the facts of our life,

If Revelation be not so remote from our natural apprehensions as to forbid us thus to approach it, then it is probable that it is not so remote from the range of external facts and from the footsteps of Providence as to indicate no affinity with them, and to receive from them no illustration and support. It is rather to be presumed that if Revelation be a fact, it will agree with many others, enabling us to open and interpret them. Certain broad features of likeness will be common to both, indicative of their one origin—that if the religious system of the book be 'written within,' it will also be written 'without'—and that the seals only require to be broken, and the roll expounded, to make plain the fact and wonder of this unity.

it must accord with Providence.

As a religion for man, a member of the vast family of intelligents, while revealing a characteristic correspondence with this idea, it must be imbedded in the whole system that surrounds and influences him. The traces of such correspondence must be within our reach, if sought for, and pondered in the light of the Record. If Mediatorial Sovereignty be a fact, it must be grounded in the

course of Providence toward ourselves; nor could any supposed revelation make way in our belief and homage, unsupported by the experimental truths of our condition. For example, the provisions of a remedial system must take their rise from certain patent and universal facts in the world of man, or it would *lack adaptation*, and therefore, a reason for its existence.

The rule of a Mediator alone explains the problems of life.

It is less a feature than it is the form of revealed religion, that it is reared on a foundation-work of facts respecting man, and that it is itself also a structure of counter-facts; if, indeed, it be not rather one great fact surrounded by its own proper group of dependent facts. This alone makes it a divinely authenticated phenomenon. Every religious system ever mooted among men differing from, and warring with the Bible, fails in this capital characteristic of truth, whether coming in the form of a tradition, a myth, or a philosophy.

Agreeably to this view, the general facts of Providence as they belong to man, are not *self-interpretive;* for they relate to others as parts of the same system, which being subjects of an immediate revelation, throw out their light on the otherwise dark and confused aspects of our nature. If, moreover, the summary of all truth and first of all facts is the *rule of a Mediator* over the world, this doctrine forms a focus and a spot for surveying the whole world of man and man's abode. It is the mount where the prophet and the disciple meet, embrace, and worship, overborne with awe and rapture.

Hence, while the *proofs* of this doctrine, much more the substance of it, are to be sought in the

Record, collateral proofs, or even intimations gathered from the course of Providence, are not to be overlooked. They are more than the shadows of 'the Truth' descending from on high: they are its fainter beams, or the echoes of that all-sovereign Voice, 'the Word;' feeble, and broken, indeed, to them who are afar off, as were the blasts of the trumpet, and the articulate thunders of Mount Sinai, to the peoples lying beyond the encampment of Israel; while to them as the people of the Covenant, the whole region was made oracularly responsive to the utterances of 'the glorious and fearful Name.'

PART I.

THE OLD TESTAMENT.

CHAPTER I.

SOVEREIGNTY THE CHIEF CHARACTERISTIC IN THE CREATION OF MAN.

Revelation has an order analogous to nature;

Revelation, to be in consonance with the works of God, should discover an *order* of events and of derived truths; which order, traceable through all the several parts bearing the nature of successive additions to it with their appropriate notes of time, must assign certain characteristic facts to the outset. It would thus at once foreshow its design, and that its entire sequel, however complex and protracted as to persons and events, was but the consistent development of these primordial facts. Accordingly, the only record on earth truly claiming divinity, does exhibit this consonance with our reason and experience. It has an *order*—and a very lucid one—traceable throughout. Without being in the smallest degree artificial in its arrangement, with the view of making this apparent: nay, while even precluding such a possibility—breaking up its contents into many separate sections, and assigning them to various persons and times—its

not formal, but essential.

order is most perfectly kept by these methods of its own. The basis of this order is, the *essential unity* which belongs to truth as it is in God, and as it is developed to our reason in His works.

It is therefore much to our purpose to pause amidst the initial scenes of Revelation, and refreshed as well as astonished by a glance at our new-made world—and, as we may say, our new-made selves—to fasten our attention on the more recondite features of this New Creation.

Sovereignty the great doctrine of Creation.

(1) Here let us dismiss as irrelevant, all speculations suggested by the different parts of the opening Bible narrative, not merely as to the subject of Creation generally, and how it stands with modern Science, but with questions which may be mooted as to the first condition of man himself. Let us take the text as we find it, and as a pious intelligence would understand it, without reservation as to its literal accuracy, and especially, as it is upheld by New Testament authority: and what have we to grasp and gather up as the substance of the whole, but a primeval record of *Sovereignty?* It would seem that this great truth as first and last in the history of the Universe, were first and last in the Book that unfolds its Author and His acts. Even the brief and popular notices of mundane creation which form its beginning, are all in the style of sovereignty, though it is obvious that they might have been put forth very differently. Why is the whole account of Creation so remote from the air of a rational and philosophical diagesis? Why so sublimely poetical? Why is the acting God the *speaking* God? and why the whole system of things represented to us as reared and perfected by His WORD? Is not

this striking peculiarity to be resolved by the consideration that the nature and design of a Revelation are thus most characteristically expressed? Accordingly, Creation itself is but a word echoed and re-echoed, always, and everywhere, till time shall end. This is an implied protest against *pantheistic* doctrines; for a word is a *personal* effect, and implies a personal God. This is a protest against the *eternity* of Nature, and the reign of *necessity*. The first teaching of the first chapter in the Bible is SOVEREIGNTY—all is Sovereignty, from the bidding that brings forth light, to the Triune fiat that produced the Triune image—Man. This alone is a significant preamble to the history of Man, and the great *moral* dispensations of which he is the centre and finale.

Creation a Word—a word implies a Person.

(2) This idea is further emphasized by the brief, but truly royal description of the first man. If an image of the INVISIBLE, he must possess an invisible essence; for if he were not a *spirit* he could not represent a spiritual Deity, nor in the least image forth the attributes of such a Deity,—to wit, reason, will, and moral properties in general: and it had been as superfluous an exercise of creative sovereignty which made him the *centre* of a system as it would be to accumulate wealth and titles on an idiot. On the contrary, if he were God's image, the whole world would be but his footstool.

Man a spirit, if the image of God.

In the narrative of Creation this truth is made prominent. The image of God in man and the sovereignty bestowed on him are things closely related. We are taught that not so much as the image of God can exist within the bounds of His great empire, but it must challenge dominion as being essen-

If the Image challenges dominion, much more the Original.

tially a *sovereign* thing. But if this be true of the image, how much more of its Great Original? If the grant of empire carry with it the subjection of a world, and all the mighty creations of man's own intellectual, social, and moral nature—at once the monuments of his glory and shame—how overpowering a conception does this give of sovereignty in God! and how properly may we look on man as the visible exponent of His counsels, both as he is the subject of His government and the vehicle of His power!

Man's sovereignty implies subjection to Law.

The main fact announced to us with so much intensity of expression, that man was made in 'the image of God,' and that the fortunes of a world were confided to him in this character, must carry with it the highest proof of *moral law*, as it was the most dread exercise of prerogative that gave so much to a creature sovereignty. That such sovereignty implies Law and subjection to Law is plain, inasmuch as it is in this only that we recognise its origin and administrative boundaries. Law in its profoundest sense, is only a characteristic cast of a *Nature*, a principle and a type of a moral agency. If man were, therefore, 'the image of God,' he could only be an image of His *sovereignty* as he was a transcript of His *law;* and a transcript of His law but as he was a perfect embodiment and expression of it. Thus his sovereignty stood necessarily toward the Creator's. His *subjection* included the grant and bounds of his own *sovereignty* under God. To be a sovereign by delegation is the highest possible position of a creature; which is, therefore, not only consistent with subjection to Law, but its indispensable condition. For *One only*

can be absolutely supreme whose very nature and relations to all other beings render Him necessarily so.

Dominion a property of Man's nature: this dominion implies Law.

As then dominion is a form and property of our *nature*, not an accident of its *position*, so that dominion necessarily implies Law, and that Law the rule and reflex of a moral nature; for in no other way could man's nature be a truthful counterpart to the divine morale, but must have been evil as anomalous, and anomalous as swerving from the Archetype; and as such, would have been as incapable of reciprocating the highest forms of Law as of the exercise of a self-governing power, or the government of the creatures generally.

Moral indefectibility not the property of a creature.

The image of God was, in truth, the *Law* of God, as Law is the inherent perfection of His nature; only, it could not, as an image, be by the mere force of its own constitution set above all accident and chance of change—at least, not in its outset. Moral indefectibility is not the property of a creature, but of God only; and whenever attained to by the creature, is the result of discipline, and comes in as a *reward* crowning the last stage of moral trial.

The test in the Garden not a necessity but a statute;

(3.) We detect Sovereignty in the *test* which it pleased the Creator to impose on the father and head of our race. We have said that the Moral Law implied in the divine image in man (and its correlative, dominion) was the fountain of all Law whatsoever, and presupposed every arbitrary form of institute which the Creator might see good to ordain. These implied a higher declaration of Sovereignty, indeed, than such law and prerogatives as were inseparable from the creation of a moral nature, especially of the divine image. That this should be followed by anything *positive and specific*,

could be no *necessity:* it might be something relevant and important, but not *presupposed* by the act of creation itself. It was *statutory* law, and but a divine placet. In this, the *sovereignty* of the Creator came forth, as it were, into distinct visibility, planting itself in the midst of the Garden, and presenting itself in a form cognisable to sight and sense. It stood there as the great symbol of *the doctrine of reserve.* It declared that liberty could not be without restraint, nor indulgence without discipline—that not only must appetite be curbed, but reason tutored, and will regulated by *authority.* The knowledge of good and evil was, indeed, to flow from something containing in itself neither, but merely as it was a symbol of Sovereignty and a compendium of *Law.* There stood, though but in a plant, the representative of every truth and principle combined in the formation of a world; possessing, therefore, a sacredness and an importance greater than all beside—the palladium of innocency, happiness, life—by God's fiat alone. Was this singular appointment intended to intimate the broad truth never to be overlooked, that all things, whether externally related to us, or belonging to the powers of our own nature, are but loaned from heaven; and that to a moral being so endowed and related, everything becomes a means of good or evil?—that nothing can be purely negative in respect to such a being, which serves in any way to mould his character, and to work out his destiny?

the symbol of reserve.

Nothing negative to a moral being.

Thus, to sin against God and to undo himself, was not a general and undefined possibility, or a shortcoming in the creature not expressly imputed by the letter of some law. Nothing is said on any

Something positive, the test of goodness.

points of curious interest. For example, how far sensual gratification was lawful, or what kind or measure of devotional employment was required from him: what the kind and intensity of his ordinary applications, his daily labour and recreations; or what the amount of moral *progress* demanded in a state of uprightness: what the tests of advancement; or what the symptoms of recession, or the shades of faultiness which Omniscience might regard with displacency: or what, in fine, were the ultimate boundaries of perfection open to man in the outset of his existence. Revelation on these points is silent. It would seem as if something more *specific* than all this was ordained—something *positive* as the test of goodness. Every tendency and principle of man's nature, every function of sense, every exercise of reason and of moral power, might be combined in a single act, which, from the peculiarity of its probationary nature, might bring on the crisis of man's history, and draw after it irreparable consequences.

Death the penalty of disobedience.

Such is obviously a reasonable hypothesis, and seems to have been designed in the probationary ordinance; as also does the penalty threatened to disobedience, which, in whatever sense construed, could not mean less than ensuing destruction. Here, too, we trace a last and most absolute declaration of sovereignty: the threatened penalty for delinquency is not a *mulct*, or an abatement of status. *Paradise* is not declared forfeited by an act of transgression, nor the *World* lost by the doom of law,—*but life itself*—the soul—the man—the image of God—*the all of Him who is all to all His creatures.*

Such a forfeit is indeed as indescribably terrible,

as it is utterly incomprehensible; but stripped of its adventitious particulars, it is nothing more than sin is in all men, and what every sin in every man, deserves. The dread memento of Inspiration throughout both Testaments is, 'The soul that sinneth, it shall die.'

Man the stay or overthrow of the world.

Now from this reference to the particulars found on the surface of the narrative before us, it is demonstrable, that *moral sovereignty* enthroned itself in the beginning, and then formed the nucleus of a dominion co-extensive with our race. It rose o'er our nature newly formed, as its loftier sun, and the glory in the midst of it. With this addition, it was perfect—seen and declared to be, 'very good.' There was something *divine* in the beauty that adorned it, not unreflected from the whole scene of terrestrial things. 'The image of God' was the stamp of perfection upon the Creation—the divine signature, 'I am the Lord,' as he spake afterwards by Moses and the prophets. He had done far more than imprint His footsteps on Nature, and there shown the wonders of His hand; He had set on high His own IMAGE in the midst of it, and made its unmarred preservation, or impious desecration, the stay, or overthrow of *the world.*

Why penalty not enforced.

Passing from the *moral* conditions of primeval life to the catastrophe to which these were but initial: (in theological language termed the FALL) we inquire under what aspects the divine rule then showed itself, and what evidence Scripture affords of *the modification of primitive law:* whether that law stood in its unimpaired integrity of requirement and sanction; or whether it became modified by some ulterior provision; and, if such provision

be established, what is its nature, and what its influence *in combination* with this anterior economy.

That penalty not natural death, nor mere liability to death.

Now, that law was relaxed, and consequently, rule modified by this event, is clear; for it was not upheld by the infliction of the threatened penalty on the offenders. This could not have been understood (as some moderns seem to have taken it to imply) as a mere liability to *bodily death* at some time or other, though possibly, very remote from that of the offence. Were there no other reason against the opinion than that the offenders were not *unrelated* persons, but stood in connection with their posterity, this alone would conclude against such a delay of punishment as might involve those not *personally* guilty with themselves, and therefore not judicially liable to share their punishment.

Again, to die, is surely more than to be *liable* to die: nor could the event, viewed merely as the consequence of privation—that is, of being restrained from the tree of life—have been so condign and manifest a punishment as that of an immediate, supernatural, infliction. To die a natural death is not so punitive an event, to our apprehension, as to be beheaded or hanged by the law of the land. It is to no purpose to argue that in the known course of Providence, punishment is not an immediate sequence to crime, but often long delayed, and finally brought about by natural and orderly means. All this is true, but not applicable to the case before us; for assuredly Adam was not under *Grace* when he sinned, as all other men are, but under *Law*, and Law only. His case was, therefore, altogether peculiar; and all reasoning from analogy is

Adam, under Law, not under Grace.

here not merely inconclusive, but false. To him the day of sin was the day of doom. For, had there been no Grace in reserve, what could a reprieve intend, either in the estimation of Justice, or in the prospects of the offenders? 'Sin,' says one, 'when it is finished, bringeth forth death:' this is its birth—death: and, undoubtedly, the act of disobedience now referred to was a 'finished' sin—nothing could be added to it.

One act prohibited, not sin in general.

Sin in general was not the subject of statutory prohibition to the first man, but one act only. The *moral* was presupposed in the *positive*. This is expressly laid down in the Record; and from it we are entitled to argue, and to draw sundry conclusions not to be shaken. Besides, this interpretation is upheld by the colloquy of the tempter with the woman, who evidently understood the punishment of death, not as a distant but as an *immediate* consequence of the transgression to which she was solicited: 'God hath said, Ye shall not eat thereof, neither shall ye touch it, lest ye die.' In this form of reply the woman discovered a perfect insight into the nature of the prohibition, and its consequences—a deep dread of some evil to come upon the offender, as if in response to his very touch; which terror, therefore, the tempter set himself at once to dispel by a counter-statement—that the act of trespass should forthwith raise them into the condition of the 'Eloim.'

The penalty understood and expected.

Nor can we be supposed to be in a better condition for understanding the divine edict than they to whom it was verbally given, and who were in daily intercourse with their Maker. Here, then, there could be no ambiguity nor mistake. To this

may be added the evidence furnished by the narrative that the penalty having been incurred, its infliction was looked for by the culprits themselves. Their sense of guilt and danger was sufficiently marked in their sense of *nakedness:* in their flight and concealment: in their reluctance to show themselves: in their prevarication, and apologies for their sin. All this looks like the language and action of terror and despair; and that to meet God was to die—then, there, and for ever!

But not inflicted.

That the narrative, therefore, is designed to represent the divine conduct as marked by an unexpected forbearance and tenderness, cannot be questioned. The anticipated, abhorred, dreaded, DEATH, was not inflicted. Instead of confronting them at once as 'the King of terrors' with power to destroy both body and soul, Death is not immediately brought forth at all, but *various* inflictions are announced, and *apportioned* to each; doubtless to be viewed as bearing the nature of punishments, but falling infinitely short of the one decisive penalty—Death. Death is thrown into a remote, indefinite distance; while the wide interval, though chequered by strange, and often severe vicissitudes, is yet cheered and enriched by a thousand blessings. The doom to labour is not a penal drudgery unaccompanied by respites, recreations, and even recompenses. The earth, though stricken by the curse, still 'receives blessing from God,' bringing forth herbs meet for him by whom it was dressed, as well as 'thorns and thistles.' Childbearing was to have its pains and perils, from which no human art could procure exemption; yet the race should not on

Milder penalties substituted.

this account, fail, or be abridged; nor should the blessing of increase 'to replenish the earth,' though the blessing of innocency, cease to teem in nations, and myriads 'which no man can number.' Eve stood in the midst of the earth as 'the tree of life,' to seed and cover it with men, though Paradise was shut against her, and the immortalizing fruit could no longer be approached for the sword of the Cherubim. Nor was the shame of their nakedness unpitied, or unprovided for: they were clad, not by their own skill, but by the benevolence of Heaven. They were not banished into the inhospitable wilds that skirted their abode, without some special token both of Providence and Grace in the 'skins' that covered them, of far more glorious import to them and us than the splendours of that 'image' which had hid from them all sense of nakedness, but which had so soon vanished away,—that which remaineth is, indeed, 'rather glorious.'

Innocence gone, discipline instituted.

Thus, though a frightful brood of mischiefs had been let loose upon the world, and an inconceivable deprivation of *status* marked the entrance of sin: though the world without was no garden, but a wilderness, and not only a place of toil but of sorrows, and even death: though the dowry of innocency was spent, and the hardships of discipline substituted for it without hope of emancipation, or possibility of altering a single feature of human lot any more than of recovering the condition of innocency itself—yet all this, amplified as it might be without limit, was not the *death-doom* of transgression, but something in its moral causes and intents,

The Cherubim set forth

vastly different. Even the sword of the Cherubim is not appointed to wound or slay; it does not pur-

mercy as well as judgment.

sue its victim into the place of his exile, but halts at the gate of Paradise, and keeps watch only over 'the tree of life.' If it keep the holy place from being defiled by the return of wistful trespassers, and hold it only as a monument of forfeited privilege, and of the impossibility of reclaiming it—still, like the cloud between Israel and the hosts of Egypt, it had a *twofold* countenance: its darkness and its comminations were not its *front*, but its *rearward*. No oracle henceforth sounds from bowers despoiled by sin, and deserted both by God and man. There all was silent as death, dishevelled, withered, gloomy, as a palace forsaken by its lord, or a city laid in heaps by the foe; but on its threshold God took His stand in the mysterious symbol of the Cherubim. He advanced to the point where alone it was lawful for *offenders* to meet Him. His throne skirted the wilderness, while it formed the interdicting boundary of Paradise, as in aftertime the holy Sinai was fenced about that none might touch it, or approach to gaze.

The mercy-seat inaugurates new principles of rule.

But while this stand of God upon the threshold of Paradise *separated*, it also *united* the first and following conditions of man, though so different as hardly to allow of a comparison. In this grand point they were one—GOD'S ACCESS TO MAN, AND MAN'S ACCESS TO GOD. No mercy-seat could have been raised in *Paradise;* for this would have been to confound the ordinances of Law and Mediation, and to signify the total annihilation of the former. *There* judgment was declared, because *there* Law had been given, and sin had been committed, a covenant had been broken, and penalty had been incurred. *There*, indeed, the first oracles of restora-

tion and hope sounded, intermingled with those of Justice; but henceforth, the seat of sovereignty is transferred to a spot more consonant to *new purposes* and *new principles* of rule. Paradise is shut and guarded; but from the wings of the Cherubim there beams a glory over the new abode of man like that which beamed on the tents of Israel in the wilderness, bright, but not overpowering,—a signal of approach to man—not to warn him off, or to bid him hide his face. These outspread wings do, indeed, hold the lightnings and the thunder wafting death on the head of presumptuous impiety; but they are the canopy of penitence and grief, 'a refuge from the heat, and as the shadow of a great rock in a weary land.'

Grace attended by justice—the new order.

Now, without following the inspired narrative of Genesis further, we are content to let the facts adduced and the reasonings founded on them speak for themselves. Unless, however, these speak a language foreign to the general sense of all who have endeavoured to interpret them, it must be conceded that they cannot be resolved by *admitting as their basis one class of principles only* as involved in the divine rule. It cannot pertain to a perfect moral rule to *procrastinate*, much less to *abate or cancel* its own righteous dues: to substitute *discipline* for *destruction*, and to turn its curse into a blessing. Surely, it does not become sovereign justice to deprecate its own blow, and by such immunity to make man the monument of its own dishonour. To pity when it should avenge, and to spare when it should sacrifice an offender for ends high and sacred as the claims of right and the bonds which hold society together, were in 'the

powers that be' 'to bear the sword in vain,' and to fail in fealty to Him whose ministers they are. How then can such a course be ascribed to God Himself? Yea, said one, 'let God be true, but every man a liar.'

Innocency initial to Mediation.

But these highest dictates of our reason and affirmations of Inspiration are weakened, nay contravened, by the plain history of this event, unless it be true that the moral rule over innocency was *initial only to some other—that it had no independent subsistence in the divine economy*—and that it was to pass into a system much more broad, though more complex than itself,—and, withal, far more glorious in its final results. It was, indeed, necessarily fundamental to such a system as is now supposed, that this should abide in force as a perpetual witness to the need that existed for a superadded economy of relief; at the same time, it was equally manifest that this conjunction should greatly modify the direct action of both. It was only possible that they should *partially* exhibit each its separate characteristics, because *mutually withheld* so long as this mixed regime should remain. And hence it becomes certain that all moral and physical phenomena as they respect man, must be *mixed, as the product of different causes in co-operation*, and that the full development of the whole is the great upshot of the future.

Mediation a matter of record, Gen. iii. 15.

It remains to notice that this second and befitting Economy is indubitably matter of record in the well-known promise,[1] at once prior, and fundamental to every other. This is a mysterious but truthful rudiment of a system greater than the first, and the

[1] Gen. iii. 15.

precious germ of everything hopeful and elevating to our race. Though wrapt in terms proper to a mere augury of what was to come, it was already brought into force: it mingled in its delivery with accents of Judgment, like rain with the terrors of the tempest, and shone as a bow in the clouds with which indignation had clad the heavens, to grant to the eyes of distant generations a token never to vanish from the world, till lost in the brightness of that firmament which shall overlook our Paradise restored.

This the only solution of the facts of man's history.

To this sketch of primitive rule may be added observations which serve to show its accordance with all historic and existing facts respecting man; and that it does afford that clue to the mysteries of his lot which otherwise were sought in vain. It is established on the firmest evidence, viz., that of universal experience,

The external evils of his lot.

(1.) That many and sore evils are inseparable from human lot. Besides those implanted in our physical nature and bounding the duration of life itself, there is a vast array of *surrounding* ills, variously apportioned among individuals and classes of men—ills incident to *society*, and to existence in every form, and everywhere. Our nature is born to *endure:* good is always precarious and unsatisfying—evil always imminent; but,

The moral evils.

(2.) These facts, however impressive, are insignificant compared with those belonging to the *moral* condition of man. If external plagues and relative ills be inconsistent with the theory of human innocency and the divine uprightness, it is infinitely more perplexing to account for facts which establish the *depravity of our moral nature.* Now, if we

are satisfied that external and physical ills are not fictions but facts in human lot, are we not equally satisfied that what is pre-eminently *man* is diseased and dislocated—sadly wrong, and essentially anomalous?—that vice is natural, virtue unnatural—not, indeed, in the sense of being *contrary to our reason*, or *the constitution of our nature*, but as being contrary to our *propensities*, and contrary to the examples that everywhere surround us? To deny these broad and overt proofs of sin and wretchedness is impossible even by them who are not its worst examples; and as little can it be denied that moral evil is the cause of general wretchedness, or that the course of Providence is, to a great extent, *punitive*, being in fact a *public testimony to the condition of man as* '*only* evil, and that continually.'

If moral evil be denied, how account for social evil?

It is not, however, the fact or its consequences that is open to dispute; the *mystery* still is how this came to be? Nor can it relieve us from this perplexity, to assign various causes for it independently of, or in opposition to the testimony of Scripture. To deny that it is natural to man to be evil, and to affirm that is *accidental;* (the only alternative at all plausible), helps us nothing; it is but shifting the difficulty, not removing it; because this would go to prove that one class of causes—that is, the *social*—was not in accordance with our *moral* nature, and that, therefore, our *circumstances* were bad, if not our *nature*. Now he that puts another in a position where to sin is inevitable, or the chances overwhelming against his withstanding it, may be as much said to will his sin as he that directly seduces him. This theory, therefore, no more vindicates the divine character, or clears the

position of man, than that based upon the assumption that God made him just what he is—which makes Him the author of Evil.

Evil must be either original or acquired.

In truth, there are but two suppositions to be formed on this subject; either that man's present condition, morally and physically, is his original, and normal one; or, that it is something *superinduced* and accidental. The former is plainly blasphemous, and must lead us as a less impiety, to Manicheanism. The latter only is tenable, as consisting with the moral sovereignty of an infinitely perfect Being. Such a Being may originate an administration over His own creatures adapted to the capacities He has given them, and the ends He designs to accomplish by them. He may, and doubtless does, create beings under a perfect foresight of their actions and of all the consequences that will flow from giving being under certain laws and conditions; but we do not see that this obliges Him to *constrain* directly, or mediately, the propensities of His creatures lest they should move counter to His will in their courses, and should frustrate His ends while they seek what they deem their good.

Human freedom not traversed by divine decree.

These suppositions not only bind the creature unduly, but *the Creator also*, by making His *government a lesser thing in its principles and ends than* the nature which He has made to carry it on. He has plainly bestowed on the creature something *superfluous*, if, while He will only and absolutely a particular act or course of action, it is made capable of a *second*. Not to add, that the grand distinction which lies in this between what is moral and what is mechanical, entirely vanishes, if a being characterized as moral be absolutely tied down by

the volitions of a supreme will. It is no longer *will* if its acts are not spontaneous from within, but are the mere effects of external impulse, even though the Deity Himself impart that impulse.

Freedom essential to a moral being.

A freedom variously conditioned, and variously guarded, must, *when rewards and punishments are made to depend on actions, and to mark their quality as determined by Law,* be accorded to the being who is personally to realize them, else a *moral* nature does not exist, and all our reasonings and experiences on this subject are to be accounted utterly false.

The problem of universal evil.

Assuming, then, that these reasonings are admitted, it may still be rejoined that they are true and valid only as appertaining to moral agents *individually*, and as they stand *separately;* but that they afford us no light on the case of universal man, because it is not the fact that he by any volitions of his own originates his own moral faultiness and guilt, and thus brings himself under the scourge of Providence; but that whatever evil belongs to him is *anticipatory and involuntary*—that it is *inherent*, and prior to any development of moral power at all—that he is *born* to sufferings and to death—and that, therefore, though it is obvious that the facts of depravity and suffering go together, the mystery lies in the *cause* of all this as something *anterior to* individual life, action, and lot—something aback of *personal* essence, and apart from which the man could have had no existence. When the matter is thus narrowed to its just sphere by being separated from all extraneous questions, it seems clear that it must be decided by an appeal to Scripture, or for ever remain what it has been, the most profound

To be solved only by the Scriptures.

and awful of all mysteries, to explicate which folly and wisdom show alike.

Viewing the narrative which contains the great primeval history of man even apart from its divine authority (and for this reason alone to be accepted, though surrounded by far greater difficulties than it contains), we are yet confident that it possesses the highest verisimilitude; and that this ought rather to confirm its divine authority than to require divine authority to make it credible.

Man's race implies a first pair. That race recent.

To begin with the creation of a first man, or a first pair; is it not true that though a succession of things or persons may be endless, yet a beginning must be affirmed, and that the notion of an eternal first of a series is preposterous? Is it not also true that the established fact of the recency of man as a race compared with the antiquity of his abode, is to be regarded as no less a presumption in favour of the Bible narrative than of the conclusions of Science on the same point?

Nature inaugurated by miracle.

Again, can we imagine in the face of all we know respecting the laws under which the race is propagated, that the first pair could have been created infants—speechless and helpless together—without supposing that for their rearing and culture more miraculous power was put forth by their Maker than that which made them at once mature and competent to their position? Any imaginary substitute for the true story would be just as silly as the legend of Romulus and Remus, said to have been suckled by a wolf.

The laws, then, of animal life in general, and not merely as they exist in man, render it indubitable that *miracle* took precedence of *nature*, which thus

inaugurated, began its course. The plant was full in size and flower ere it grew: the mist arose from the earth ere the rain watered it from heaven, and the beasts passed under the eye of Adam ere they brought forth young.[1] And the man first made, the woman was made out of the man: marriage followed as the ordinance and act of God: and the fountain of life began to replenish the world.

[1] It is beside our purpose to look at the cosmical difficulties of the Mosaic narrative as opened by modern science. The only object of this note is to show that the obvious allusions to it in the text, belong to that portion of it manifestly descriptive of the paradisaic territory, and not of the globe at large. The inspired writer evidently intends to draw a picture of this region as perfect in beauty and fruitfulness, ready for the reception of the newly-formed man. The fruits and flowers therein abounding in their utmost perfection were not the results of the processes of nature or the appliances of art, such as are indispensable to ordinary horticulture, for there was 'not a man to till the ground,' nor had rain fallen to nourish and mature the plants and fruits. These were superseded by the miracle of Creation. Rain would have been injurious in such a case, instead of serviceable; therefore only a gentle dew is made to visit and refresh this glorious spot. All this, however, is inapplicable to the world's surface in general, and is one proof, among others, how perfectly the merely human point of view predominates in the inspired narrative.

CHAPTER II.

PROOFS OF MEDIATORIAL SOVEREIGNTY DRAWN FROM THE FEDERAL CHARACTER OF ADAM AND ITS INFLUENCE ON THE FALL.

The moral difficulty of Federalism.

SHOULD we stop at the stage of the history just concluded, no difficulty would lie in the way of its universal acceptance: it is in the *moral* of the story that the gist of the difficulty lies as it affects ourselves. For, allowing what is plainly implied in the nature of moral agency and moral trial, that every subject of it is put midway between alternatives—that right implies wrong, and good evil—and, that for ought we know, a schooling under such a regime is indispensable to the development of mind; it is still a grave inquiry, how an *individual* offence could become a *general* one, and morally and judicially pervade a countless race, consistently with all we know of the divine character, and the essential qualities of a moral rule. That this is, after all, the fact, must, however, be reluctantly admitted, if our nature be not *self-depraved*, or if depravity be not superinduced by circumstances, which, as we have seen, are equally untenable hypotheses. But if our nature could not be *made* in bondage to evil, then must it have been *perverted* somehow, and somewhere; and if so, reason itself directs us to look for the catastrophe where Revelation has placed it—that is, in its fountain-head, and nowhere

How individual offence became general?

below. For we have no evidence to favour the supposition—but rather all history against it—that men were ever morally different from what they are now, any more than that they were ever immortal. The oldest traditions, and books of every kind, combine with the testimony of Scripture to assure us that we cannot be mistaken on this point.

Evil once begun, constitutionally transmissible.

To this we add a fact that must be held conclusive—that to rule the *moral* character of offspring is just as impossible to human parents, as it is to rule their physical idiosyncrasies: they simply *transmit* what they have received. The laws of transmission are as fixed as any that Nature furnishes. It is true, that a transition from a state of innocency to one of corruption might have intervened at a later period than we now suppose, and when men were 'multiplied in the earth:' still, this could hardly have been imagined to be *simultaneous, and universal*, so as to leave on *all generations following* the evidence of this one Apostasy, and on every one of the race from its birth to the grave. How came *all* the virtuous and good to pass away, and to leave no descendants behind them as the witnesses of their integrity, and the heirs of their immortality? Where are these, and when were they heard of?

Original sin the only adequate cause of race depravity.

We must then revert to the Bible doctrine of an ORIGINAL sin, a stock-depravation, a fundamental breach, a fountain poisoned, if we would assign for such a phenomenon a cause at once adequate and probable. This, however, taken as a fact, implies that certain peculiarities of *status* appertained to the first man, which could in no degree attach to his posterity, rendering him the sole and complete

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cause of whatever evils are inherited by Humanity. The hypothesis which agrees with, and explains this fact, is the *unity* both physical and moral inherent in the race thus derived, and the power possessed by the parental pair to rule the character and destiny of their posterity by their personal acts as moral agents.

Representation in Adam countervailed by Representation in Christ.

Let us then inquire whether any grounds can be traced of such *moral involution* as this in the *physical oneness* of the race: what may be the nature and the extent of a REPRESENTATIVE system founded on it: and whether this system does not, in its very peculiar, and if separately taken, perplexing character, point to a *mediatorial system* as its proper counterpart.

The race nature physically considered the foundation of the race system morally considered.

(1.) Let it be inquired what grounds exist for the unity of the *moral* as found in the unity of the *physical* system of Humanity. A little reflection seems sufficient to suggest the possibility, and even the probability, of such a system. A first consideration appropriate to our purpose is, that the primary man must in respect to his Maker have stood in a very specially privileged position. He was not the effect of a pre-existing series of secondary causes comprised in what we call Nature, which in every case, seems to place an intervening something between us and God, though but in strict dependence on Him; which something is also a veil between God and man, so that the knowledge of God henceforth possible to man from his own nature, and from nature in general, is inferential only —at least it is not primary and essential, as it must have been to the first man; if, indeed, we may not rather suppose that the presence and glory of the

Creator were more the objects of his waking consciousness than the material objects surrounding him. Hence, whether we ascribe to reason, in the first instance, a force greater than we now gain from experience; or whether we prefer to ascribe this force to inspiration; or with this, again, suppose joined some sensible manifestation of Deity, it cannot be doubted that the first man held a very privileged position of access to God, and had a fulness of perception as to his relations and privileges altogether his own. The very fact that he was made a *man* and not a child, and so plenarily endowed as God's image on the earth, places him alone in glory. He was an *archetypal man;* his nature was nature in its perfect form, and richest accomplishments. It was a *creation*, and in no sense a heritage or an acquisition. He was all that God willed a man to be. His very birth was manhood, his perfections divine, his beginning greater than our ending; and he was in a position by the grace of his origin as well as by the priority of it, to hold the weal of the entire race however multiplied and endowed. Thus, he was in certain respects, *more* even than a model man. When the genealogy even of the second man is traced by an Evangelist, an earthly lineage is assigned to Him; but when the same line is run upwards, it ends thus:—'which was the son of Adam, which was the son of God.' In a secondary, but still in a very important sense, he was what the Scripture says Christ was, 'the first-born of every creature.' Nor does it seem impertinent to conceive of the honour of primogeniture which has never been effaced in the world, as a reflection, dim it is true,

Adam an archetypal man, as Father of a race.

but real, of the honour which crowned the first man; he was the first-born, and the heir of all things.

Race life but the development of Adamic life.

(2.) If we regard the first man in his relationship as *father to the race*, the same impression is given us. Adam stands to collective men as the one fountain-head of *life*. While it was his glory to have received his own life immediately from God, it was his glory to impart it to innumerable myriads of descendants, who are all, and every one, but *his first life developed*, however distant from himself in time, space, and other accidents of existence. Has the dew a father? or can the sand of the sea be numbered? To us it is astonishing how individuals spring into families, tribes into nations, and nations into world-wide amplitude. Jacob's twelve sons became so many heads of tribes; the one child of promise, as the 'stars of heaven for multitude.' The man that escaped the deluge in the ark, brought out with him the only remnant of the race in his three sons and their families; but of these was 'the whole earth overspread.' Yet these examples fall immeasurably short of the one sublime type and Father of the whole. These were but portions, nay fractions of his offspring; and were the latter to be again and again swept away and renewed, till the earth should be filled beyond all precedent or conception, the whole is but the family of one father, and the fruit of the blessing which said, 'Replenish the earth and subdue it.' We see him perpetually represented, and, as it were, present and living among them all from first to last; far more fully than the statue or the picture conveys to us the likeness of sovereign dynasties long ago extinct, or the earliest chiefs of

illustrious houses, which still adorn the palaces and castles of their descendants. Time has been powerless to change the primitive characteristics of man; while it has made life, and the world of human things, but one whirl of changes, and but a succession of dreams and shadows.

The prerogatives of a first paternity peculiar and intransmissible.

It is manifest, then, that the position of the first man was *one by itself, and intransmissible.* Paternity proper and universal *could not descend in the scale*, though the race had been a thousand times cut off and renewed. *An essential priority inhered in the first of the series*, as the whole is, in fact, but *one*, multiplied by indefinite tradition. Now, such an inherent unity is the closest possible. It is something far different from an affinity more or less perfect in properties and character. Physical unity in the example before us, is *the oneness of a perpetuated essence*, which therefore can never be dissolved, nor even modified, beyond certain very surface particulars. Hence, it is easy to perceive, that the first, and paternal life of universal man *could influence the condition of the entire mass hereafter to arise from it.* The first man could impress certain characters upon *all*, for better or for worse, as he himself was more or less excellent; and if he were a moral being (without which he could not have been a man), he might exercise his powers under very peculiar conditions, and with results that could not attend upon those of his posterity.

All present and future dominion vested in Adam.

(3.) It is certain that the man standing at the head of the race as father of the whole, was, in virtue of this priority, *immediately related to God, and became the recipient from Him of whatever dowry He was*

pleased to bestow upon the race. It is clear that he became the *medium* through which passed onward from himself the grand patrimony of universal man. Thus we see in the narrative that the man, or the pair (for both are called Adam), are addressed in their generic character by their Maker—they were 'to replenish the earth and subdue it'—not personally, but by their progeny, and to exercise universal dominion in the same broad sense. Whatever blessing man became possessed of, and whatever dominion he was designed to exercise, all was Adamic—it was no more *post-Adamic* than *pre-Adamic.* God gave the whole fortune of the whole race to their first Father. The grant was made at once and for ever, including the uses to be made of the earth's surface, and of the various creatures occupying it, with all their capabilities of yielding sustenance, convenience, and pleasure; the means of advancing Society, and the resources of National greatness. It chartered the appropriation by man of every power however recondite, contained in Nature's treasury, though for a long season locked up. Every prospective, as well as every existing need of the race was herein amply provided for: while to this must be added also, the play and results of all power inherent in man himself, and to be evoked from experience—civilization—Society—and Government. Thus, the *first* Blessing was all-comprising; it was our first Father's fortune whom his Maker set alone in the earth, and crowned with supreme lordship over it.

His Representative or Federal character a de-

(4.) From these considerations it becomes evident, that the first man was a Representative, or, as he is sometimes called, a Federal Person. It is im-

possible, in fact, to think of a person invested with these high peculiarities of natural position, without seeing that he stood before the Creator as the representative of universal man. A father may be said to represent his family, a king his subjects, or an 'angel' a church: but every instance we produce as illustrative of a representative man falls vastly short of the one great human archetype. *His* relations include all of which universal man can supply examples; yet *his status* was something far higher and more awful; for in his rear crowded the World —in his wake stood God Himself.

Introduction from these considerations.

If this representative character be conceded to the first man, then it follows that his condition and his actions did not, could not, terminate *in himself*, but must have ranged through his posterity. The very idea of representation or federalism is, that the individual sustaining it does not act for himself alone, or chiefly; and that the *consequences* of his actions extend beyond himself. Many human examples occur in which the isolation of actions from wider consequences than those which reach the man, is impossible. Indeed, the very idea of the Family or of Society would have been precluded, had not human actions very generally partaken of a *public* nature as to their effects. The very basis of the Family and of Society is that such a law of consequences does exist, and rules throughout. But this same truth prepares us to expect some very special public characteristics in the agency of the *first Man* beyond that of all others, *because he was the first*, and because human nature with all its powers and influences was to descend entire from him alone. A headship so singular and

His actions therefore not terminable in himself.

privileged could not be otherwise than fruitful in consequences reaching to all and every one. If he were holy and immortal, he certainly could transmit these attributes to his seed. If the world were his, his sovereignty could surely pass unimpaired to all that sprang from him: and, on the contrary, if he should contract guilt and depravity, and so become frail and mortal, the sentence passed on him would be shared by his posterity, as all must have shared in the depravity and dishonour that befell his person. From these they could no more be exempt, remaining human, than they could rise into a new rank of being.

The principle of race rules the moral as well as the physical system.

It is then abundantly evident that the principle of race-life in man ruled equally the physical and moral condition of the whole; and that there could be no law *subsequently* introduced into it affecting the one or the other, but simply the *development* of the original unity. There could have been no separate and independent moral status between the first man and his posterity, any more than there could have been a separate and independent physical one: they are bound up together, and the one is as strong in facts and inferences as the other. This being certain, it remains for us to attempt to unfold the peculiarities of this system in a *moral* point of view, and to assign its limits as affecting the *individual character and destiny of men.*

Two observations in relation to this subject may be laid down here.

Freedom of Will necessary to moral responsibility.

The first stands thus: that no representative or federal system grounded on the origin of the human race could be set up under the government of a good and righteous Being, which should cross and

supersede the necessary conditions of moral agency, under whatever specific forms these may be exemplified. A leading property inseparable from these conditions is *freedom of will*, or a self-determining power in respect to objects defined by some law, moral or positive, as good and evil; and, accordingly, determining the character of the *agent* as good or evil by the character of *his choice*. In other words, there must belong to the estate of a moral being—a moral law—a moral test—and a moral recompense—the whole presupposing that such a constitution is at one with the nature of God. Hence, we cannot imagine such an agent created with a *bias* to evil antecedent to an act of choice, or with such dispositions as lead to it, without impugning the moral nature of the Creator; because it would be in evidence that His *will* inclined His own creature to evil, and did all but *insure* the event by giving him a *bias* to it.

An antecedent bias to evil in man, contrary to God's nature.

Nor may we suppose liberty to imply *indifference* to objects considered as good or evil, so that a wrong choice were an equal likelihood with a good one. Moral indifference is an absurdity. The original and acquired conditions of a moral agency prove this. The *antecedent dispositions of the mind, to be morally good, must imply a repugnance to evil*, though not invincible by temptation—and, assuredly, we know that as men are practically good or evil, so their *liberty* toward either is removed from *indifference;* it acquires the force of a *habit*, almost of an *instinct.*

Moral indifference impossible.

We are quite safe, then, in affirming that no federal theory including the race of man or any other, could traverse this principle without destroy-

No Federal theory can preclude individual responsibility.

ing the very nature of a moral system by confounding it with a physical, and therefore a necessary one. Henceforth, the line between them is obliterated, and they become confused and undistinguishable. Thus, though the first man was the representative and head of all men, this fact could never have amounted to an abrogation of law in its application to his entire progeny *individually considered, any more than his actions could have been the entire amount of all agency whatever in his descendants as well as in himself.* His line of agency and influence was prescribed, and so was theirs; they neither cancelled nor interfered with each other. *They comprised mutual and consonant portions of the same system.* The *moral condition of the agent* could, indeed, be affected by the action of the first man, so that it should be a transcript of himself; but however innocency and uprightness of nature were transmissible, it is certain that the *employment* of this virtue is, and ever must have been, a PERSONAL TRUST, *and not a federal consequence. Obedience must have been as truly tested, and the final character and doom of the agent must have been as much the result of individual responsibility, as if no primogenitor had intervened between him and God, and no such thing as a federal system had been in existence.* Of the *application* of this principle we cannot pronounce in detail, but of the principle itself we are sure.

Justice exact in its awards to actions.

Our next observation runs thus—that as under such a system the conditions of individual agency are not destroyed, so neither can the effects imputable to individual agency be inconsistent with their individuality; at least, if these effects bear the nature of *punishments.* Because, though Grace is

sovereign in bestowing favours, Justice is exact in its awards to actions. It ceases to be Justice, if it overdraw upon its subjects;—'the soul that *sinneth, it* shall die' is its sentence; nor is any principle more strongly affirmed and confirmed in Scripture than the perfect righteousness of the methods and measures of divine retribution. 'O house of Israel, are not my ways equal? Are not your ways unequal?' As an *abstract principle* of moral administration it must be held eternally inviolate that the innocent cannot suffer for the guilty; or, *as if guilty;* for then, either the punitive nature of evil must be changed, or penalties are adjudged where none are deserved. This must subvert moral rule altogether, and utterly annul the force of the appeal to human reason as a judge of moral equity, 'O house of Israel, are not my ways *equal?*'

These two general remarks established serve as a foundation to the following:—

Our Federal relations with Adam,—if unrelated to any other—inconsistent with moral rule.

1st, That a *federal* system to be consistent with the integrity of a moral rule *must make the acts of representative persons terminable upon themselves, unless such system be set up as intentionally related to some other;* because in the event of moral failure, it must *entail consequences upon others at variance with the equity of the divine rule, and the essential conditions of a moral agent*, both as suggested by our reason, and by the authority of God's own word. For, supposing the federal head of a race not to have failed in his duty, and to have transmitted his own virtues and immunities unimpaired to his posterity, it is certain that these could amount to nothing beyond *conditions for a personal obedience;* they would still be in *the nature of a trust;* for *such trust must plainly have*

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been included in the reception of these gifts, with a proportionate responsibility attached. Then *Justice* could have *demanded* the fulfilment of the law to the very tittle. Men could have rendered nothing more—Justice have required nothing less. But that *Justice* could hold to its demand when failure in the *representative man had entailed on them an entire moral disability who were personally no parties to his misdoing, is impossible.* An *anticipatory* sentence of condemnation, and an *infliction of moral death* resting as a curse upon a whole race as they came successively into being, is so abhorrent to reason and right, that nothing can be plainer than that such a state of being, from such a cause, is a totally inadmissible theory, and an impossible fact. Had a federal system stood alone, and its failure become a fact in the persons formally invested with it, it must have broken up at once, according to the conditions of their being who received it. Such might have been the event, as far as we can see, without the least disparagement to the justice or the goodness of God. To us who know so little of the plans of Infinite Wisdom, at best, and nothing at all without divine teaching, such a catastrophe might have been perfectly consistent with this high attribute, and creation and destruction as respects our race, might have been some sublime but fearful episode, to be read and pondered for ever by beings of another order, or in their effects on worlds the most remotely distant from our own.

The Federal relation must have been abolished by the moral failure of Adam.

2dly, On the supposition that a federal system passed downward from the first man unimpaired to his posterity, what follows, or might have followed? We may suppose either that it continued to be so

If innocency could not secure a right choice, neither does federal de-

transmitted by successive generations for ever; for such an event is plainly possible, perhaps, we may say, probable, had the *initiatory trial* been safely passed; but, if otherwise,—had defection occurred either partially, or in mass, at whatever period after the first man had fulfilled his trust—all such defection would have been *personal*, altogether unconnected with federal complications, and without any *antecedent* cause of moral evil whatever. In every such case, *punishment* had been deserved. None could have looked back on *Adam* as the cause of sin and death, but on *himself* as the sole cause of both. Law would have been just as simple and unrestricted in its action upon offenders *individually*, as if they had been created separately and independently, either at once, or in succession. But if federalism could not have *prevented* such a result, how can we conceive it to have *ensured* it?—that is, if it could not have *certified* a right choice even by giving us innocency, how could it certify a wrong one by giving us depravity? In this light how convincingly applicable are St Paul's words, 'What shall we say then? is there unrighteousness with God? God forbid.' . . . 'That thou mightest be justified in thy sayings, and overcome when thou art judged.'[1]

pravity insure a wrong one.

(4.) The only remaining view of a Federal system is, that it is not be upheld after a *fundamental breach* has rendered it inapplicable in the prospective sense; unless after such an event, it *becomes a portion only of some wider economy of moral rule, to be interpreted by, as it shall be wrought out in, combination with it.*

The Federal lapse becomes a portion of some wider economy of moral rule.

[1] Rom. iii. 4.

If this be true (and it must be so, unless the moral system under which we live be not an enigma beyond all possibility of solution, and even more perplexing in its aspects on the divine character than fraught with evil to ourselves),—it challenges our profoundest regard. For reason as we may, the *facts* are never dubious that call forth our reasonings and hypotheses. Nor can these anti-biblical sophisms charm away the positive, unvarying experiences of the whole world. To be sinful, miserable, mortal, are attributes of Humanity which mere philosophy can neither deny nor account for, however it may cherish the self-sufficiency by which the serpent still holds his charm, 'Ye shall be as gods.' Wisdom does not consist in plying the bootless task of contesting with facts, or of inventing theories which only 'darken counsel,' instead of giving us the smallest insight into the mystery that casts its deep shadow over the world, and time, and man together. Wisdom rather consists in taking it for granted that the facts of human condition being just what common sense and experience say they are, Scripture alone helps us to the solution of them—that, at least, we have no other—and that this is sufficient.

The Federal relation not broken up by Adam's sin, of itself declares the existence of a Federal counterpart.

It is also further to be assumed, that all these being put down to the account of a federal system deranged in its outset, and made punitively operative, we are entitled, from all we know respecting God and His moral rule, to *infer that the upholding of such a system does as a mere fact declare an existing counterpart exactly answerable, and thoroughly remedial.* May we not further advance to this presage, that the counterpart of this economy—that

is, to the primitive and purely legal—shall be a *duplicate of it* in its main features, and be so wondrously adapted to, and interwoven with it, that it shall be one with it; and that the consonance and grandeur of the whole economy shall only come into view when it is regarded in this broad manner?

The two Federal systems make one economy.

Further, does it not seem so consonant to reason as to be almost self-evident, that a duplicate system being assumed, it must also be a *federal one*, or it could not be a duplicate in respect to its type—the second of a *pair*, adapted to one great end, and *jointly* carried forward? Nor is it easy to resist the suggestion prompted by this view *of one economy made up of a pair of federal systems*, that the *first was adopted for the sake of the second;* which therefore, though last in order of development, is *really primary in the sense of being the basis of the whole.*

The first existed for the sake of the second.

If, then, there be a first man as a federal person, there must be a *second also precisely answerable to him, or there can be no tradition of effects downward upon the mass irrespective of their status as personal agents.* But if not, it is clear there can be no *redemptional system* answerable to the facts of man's condition, and to the moral system by which these were entailed upon him.

The same *nature*, though not the same Person, must supply the Federal Antitype.

Again, if such a *counterpart* system exist as the first implies, it must be *correspondent* with it as an inherent and all-pervading moral element in the race. It would descend from the *first representative man to his posterity*, and would, in fact, embrace *the whole as then included in him.* The same *nature* could, though the same *person* could not, supply the federal antitype; he could in respect to the federal antitype stand only as Noah, Abraham, or David

stood, representative and federal personages to their posterity. *The true federal antitype to Adam could not be the same Adam, but a second and greater person.*

In any other respects than those just referred to, the first man after his fall had no pre-eminence over any of his posterity. The *antithetic* system must indeed have taken date with him, or the race with him had been defunct; but this, so far from constituting him a Saviour, could not even ensure his own salvation.

This second representation must countervail the first in its leading provisions.

(5.) It seems necessary to anticipate that this countervailing system of representation should stand to the primitive one as *an antithesis in the leading points of its provisions.* It must check and modify it throughout. It may, it is true, be something far higher than a simple offset in its effects; but it must work in this way, and come to its full issue only by gradations involving their *counterparts.* If it be essential to a representative system to involve the whole mass represented by an individual in the consequences of his personal acts, it must be essential to a counter system to take off these consequences by provisions for their opposites; *or to make imputation of sin in a legal sense, but a precondition for the imputation of righteousness in a gracious sense.* If *death* come by imputation, *life* must also come by imputation. If moral corruption come by imputation, moral renovation must come in the same way, and so on throughout.

Neither could exist alone.

It is, however, equally essential to this complex system, that both these should actually meet, as in the race generally, so in every member of it particularly. The *second* could not be found alone with-

out doing away with the very ground of its own existence. The *first* could not be found alone without rendering the latter, so far, null and void. They must be *conjoint*, therefore, in operation, though not *commensurate, in all their stages short of final consummation.*

Grace, the special designation of the Gospel, because the Gospel fully expounds these facts of Mediation.

(6.) This juxtaposition of the federal systems as they meet in man enables us to discern in what sense, or senses, the term Grace stands in Scripture, as the designation of the economy of relief. It is found, partly, in the *relation that the second system bears to the first* in its principles, and in its working aspects—partly, in the idea of *sovereignty* which must be regarded as paramount in the *adjunction* of this system to the first, which might have *begun and ended alone*, had God so pleased. The term 'Grace,' is, indeed, the especial designation of the Gospel; but it is so, because the Gospel is itself the full exposition of these facts, without which it could have borne no consonant significance.

A system of perfect moral equity the result.

Thus, then, the two systems in conjunction form but one moral economy, in which opposite principles meet, and harmonize throughout. On the one hand, 'Grace' could not have place in a system which embodied in it no '*Law*;' and on the other, 'Law' could not be equitable in a system which embodied in it no '*Grace*.' *But the two meet to form one of perfect moral equity, though by no means reducible to an exact legal rule of administration.* A system characterized by antitheses, and compensatory provisions throughout—as this doubly federal one manifestly is—cannot present itself to our view as an ordinary form of moral rule, but as an *extraordinary phenomenon*—a sui generis—not to be judged of by notions of

Not reducible to legal rule.

PART I. CHAP. II.

If it were so, Grace would be obscured.

exact juridical import; for if it could, its character as an economy of grace would be obscured, if not destroyed. The principles of exact *justice* carried out, require that while nothing but guilt is punishable, 'Grace' be strongly withheld from conferring rewards. All that can be maintained as to the *moral aspects* of this wonderful economy, is, that ON THE WHOLE, a full moral harmony pervades it, in all respects worthy of the righteousness and goodness of God; but that the ability entirely to bring this out is beyond our faculties by the light at present given us. We can but very imperfectly comprehend even details, how much less the whole plan? SOVEREIGNTY, in a very special sense, must be recognised in all our reasonings respecting it, by the exercise of which in this case, God upholds every requirement of a perfect moral sway, while He chooses more intricate methods of accomplishing it.

God's righteousness identified with His salvation.

This leads us to take a perhaps somewhat peculiar view of expressions often found in Scripture referring to 'God's righteousness' as identified with His 'salvation.' Various renderings of these, all more or less appropriate, have been given by expositors, which it is not necessary here to particularize; but if there be any truth in what is here advanced, these renderings far from exhausting the meaning of these terms, do not even touch the fundamental doctrine embodied in them. They contain a broad and absolute designation of *the economy under which man is placed*, and particularly of the *Gospel as the full development of it;* forasmuch as 'righteousness' in the sense of a rectoral manifestation of God issuing in salvation, agreeably with this complex method,

is its *great feature throughout.* It was a right and holy procedure, as seen by God, to originate this system of His gracious sovereignty on behalf of our race—a rightness constituted of facts and particulars; of items and provisions so balanced, compensative, and co-operative, that the result should be beyond thought and tongue, glorious. Yet this does not admit of *demonstration by the simple application of a moral rule when government is conducted on the footing of law only.* It is utterly impossible to determine anything satisfactorily in this way, because the examples are different, and, in certain respects, opposite. Take, for instance, the grand fact on which this system of joint federalism rests —the person and office of the Mediator: while it was necessary that as man He should conform to federal conditions, it was also necessary that He should have an existence *antecedent* to, and *independent* of them. We must see that *sovereignty alone* gave Him a pre-existent designation to office, as well as prompted Him afterwards to enter on, and fulfil that office. It was *sovereignty*, not justice, that originated this appointment, though the ends of justice were to be promoted by it; and it was the gracious prerogative of Him 'who worketh all things after the counsel of His own will,' that imputed the acts and sufferings of a divine person in our flesh as MERITORIOUS FEDERALLY as well as PERSONALLY considered, consigning the whole fruit of these to the account of our race. For, surely, were it consonant with Justice—as indeed it is—that benefits should redound to others from the federal acts of one person, this is quite a different thing from making a federal person perfectly innocent and just—and *be-*

This cannot be demonstrated as Law may be —it is a sovereign ordinance.

The merits of a Divine Person given to our race.

cause he is so to represent the guilty, and to suffer in their stead; thus completely reversing the example furnished by the first system; while by the application of *the same principle* it was designed to secure similar, but superior results. This surely can be no ordinary example of a moral rule—it is an exception—an anomaly—a paradox in the eyes of reason, simply because it is the doing of *sovereignty*, which chose to travel out of its general course of government, and to exalt not only 'Grace,' but *Justice itself* by the issues of this form of prerogative, as it could not have done by ordinary measures.

An exception to moral rule.

Sovereignty ordains the measure and kind of suffering necessary as Atonement.

The same prerogative that ordained this substitution of the innocent for the guilty, (*without which there could have been no federal restoration*), determined also *what kind and measure of suffering were necessary to effect this work.* If Justice be isolated from Sovereignty and Grace, the doctrine of ATONEMENT is obscured, if not overthrown. *The sovereignty which ordained this could mete out to Justice that which on the whole was answerable to its demands in a federal person, and which it could accept as sufficient to uphold the moral character and ends of government. But Justice viewed simply as the guardian and executive of Law could not have recognised this as valid;* for, 'the soul that sinneth,' it says, 'it shall die.' And to die, surely does not mean in order to rise again, and then to ascend to heaven.

Simple justice could not have accepted the suffering of the innocent for the guilty.

Mediation inherent in the primitive account.

From this glance at a subject of profound interest—and one so fundamental to Christianity, and to our purpose in evincing the fact of a mediatorial sovereignty as necessary to a full view of the earliest rudiment of the economy under which our race still lives—it will have appeared how intimately the

whole body of revealed religion is associated, and that the last and thoroughly developed form of MEDIATION may be drawn out of the embryo truths inherent in the primitive account. For example, does not the profound doctrine of the fifth of Romans now seem to be but a simple analysis of the facts to which our attention has been turned? And do not its reasonings seem to be plain deductions from the chief points of this olden story? It is almost superfluous to remark, that if the history be a myth, the doctrines of St Paul cannot be true. But we gain a step of importance, if we can discern the nucleus of these verities in the facts themselves on which they are professedly grounded;—aid is thus offered us in the work of interpreting St Paul more fully. The light thrown upon the primitive story is again reflected upon the inspired exposition of it; for we perceive at once, that the Apostle must be understood as opening the *federal aspects of both systems as they blend together; and that he carries his parallel no further*—that his argument can have no bearing upon *personal or acquired accountability, or its consequences—and, that no limitations can be placed on terms that express relations and effects in one instance, which do not imply corresponding limitations in the other.*

Drawn out in Romans v.

St Paul's parallel applies only to the Federal, not to the Personal aspects of the two systems.

The appropriate conclusion to this discussion is, that the inspired narrative brings down the race to its *permanent position* as subject to the moral sovereignty of Heaven, and to the level on which all subsequent revelations to the World are based. A dispensation has closed upon us almost ere it had opened, and the whole face of the world's day ut-

The inspired narrative settles the after administration of the world.

terly changed with the earliest promise of its morn. The tempest has suddenly fallen on the abode of life and new-born joy, fraught with desolation indeed, but not commissioned to destroy utterly. The Garden is forsaken for the Wilderness, and the sweet notes of innocent harmony are lost in the discords of warfare, the wailings of sorrow, and the pangs of death. A change has come over everything, but over MAN especially, which baffles all comprehension. It prevails everywhere, and taints the whole world. But the same sovereign voice that has done all this,—in a moment, so soon as sin had entered, stops short apparently of its end, and prepares to bring forth 'beauty for ashes,' and to make ruin itself the harbinger of more glorious renewal. Such are the first notes of the trumpet which sounds from heaven upon the ear of the world; while those of a louder and more pregnant future still remaining, are but the echoes of the first, till one and all shall be gathered up into a last great burst of joy, as when the heavenly minstrels o'er the plains of Bethlehem sang in rapturous consonance to the birth of Immanuel, and in Him to the renaissance of the world.

CHAPTER III.

MEDIATORIAL SOVEREIGNTY DECLARED BY DIVINE TITLES.

The Word.

In accordance with our design, and the example of the last chapter, search is pursued for proofs of our doctrine. These are to be sought out and presented so that their *cumulative* force may appear, arising both from their common characteristics, and the positions they severally occupy in that system, of which the New Testament is the final and perfect exposition.

Summary. It has been seen, that from the widest views we can take of the primitive revelations, the rudiments of a second, and *counter* economy of moral rule may be satisfactorily educed: that the one dread penalty of death was forborne, and minor inflictions substituted for it: that these were, in fact, designed as chastisements more than punishments, and as such, presupposed the existence of a remedial grace: and, that as being beyond the scope of mere law, they are totally inexplicable, were we to assume nothing to have come into force, or, as an Apostle says, 'to reign,' but law. It is further evident that promises were then and there made to the progenitors of our race, and types and institutions ordained immediately, as sacramental pledges from God to the world, to be unswervingly adhered to as 'His re-

membrancers,' and as vouchers for a pious trust and hope in Himself.

Revelation viewed either prospectively or retrospectively, an harmonious whole.

It will thus appear that Revelation as a whole, consists of a series of truths to be either retrospectively, or prospectively regarded; like a line drawn between two points, from either of which starting, we move towards its fellow. These fellow-points are the narrative we have just considered, and the New Testament, hereafter to be examined. Viewed from the beginning, everything found in Scripture is simply a *development;* it is the first truth drawn out with all appropriate notices of advance and anticipation; while, if the conclusion be first surveyed, it will point us backward to an array of antecedents consisting of many, but kindred forms of expression, remotely terminating in a single fact as the offsetting and the nucleus of the whole.

A chain of facts inherently related.

But this connection is not made out by a *process of reasoning* from a first truth to a last, or by a counter process. The whole is simply a chain of facts containing their own reasons. They are inherently related, not arbitrarily strung together. Nor could any mode of reasoning adopted either in explanation of a class of facts of any kind, or to derive them from a pre-existing theory, make out a more intimate connection between the one and the other than exists between the whole body of facts here referred to, and the theory of Mediatorial Sovereignty: *they agree with this, and with no other.* This consideration shows that the whole is divine, inasmuch as it discovers the relations of truths to each other proper to *a system*, which, while thus strikingly certifying its origin, affords the key to a satisfactory course of exposition.

Mediatorial Sovereignty the key.

It will be in place here to intimate what course our inquiries are to take, before proceeding to lay down each branch of evidence bearing on our doctrine, and to amplify it either in statement, or in argumentative detail. With this view our inquiries will proceed in this course;—

Proofs of a divine Person,

To look for proofs of a Divine Person bearing mediatorial titles, holding mediatorial relations, and performing mediatorial acts on behalf of individuals, families, or communities;—

in the Old Testament.

To show that many portions of Old Testament story are strongly expressive of this fact—and, that prophecy in particular, is but one uniform testimony to the bearings of mediatorial counsels onwards toward a great final issue which is fully unfolded to us in the New Testament.

Preparatory propositions.

This investigation must be prefaced by the following propositions:

The divine nature assumed as Triune.

1*st*, That the doctrine of the Divine Nature being assumed as TRIUNE, this may be expected to break out in the body of Scripture teaching with more or less distinctness; yet with nothing approaching to regular and systematic precision.

One Person more prominent as invested with Mediatorial Sway.

2*dly*, That if this assumption respecting the revealed doctrine of the Godhead be valid, it is probable that one Person will be more prominent than another as invested with Mediatorial Sway, though by no means, to the exclusion of the others.

The Second in the Triad that Person.

3*dly*, That it is consonant with reason to suppose, that if personal relations are implied in this TRIAD, of ineffable peculiarity indeed, yet so far intelligible by us as to reveal the *relations* appropriate to a basis for such an economy as has been supposed, that the Second rather than the First,

or even the Third, should be the Mediating Person revealed.

The distinctions of the divine Persons indefinite in the Old Testament.

4th, That as it is characteristic of the New Testament as a final revelation of the basis and principles of mediatorial rule, to assert the personal relations subsisting in the TRIAD, and to unfold corresponding relations to these as combined in the economy of Mediation; so is it to be supposed that throughout the whole strain of previous revelation *personal distinctions* shall be held very mainly in reserve, requiring careful discrimination in order to detect personal transitions, and rendering this kind of research far from easy or complete. It seems as if we were provided with no one guiding principle in these inquiries, by the Scriptures themselves. Each example presents certain criteria of its own by which the true interpretation may be reached: in many cases, only probability is within our reach; and perhaps, feasible conjecture in some others.

The Old Testament titles of the Second Person.

With this preamble, we proceed to notice a leading and unexceptionable kind of testimony to the doctrine of mediatorial rule in the *Titles* borne by a Divine Person, fraught with this official significance. These Titles are four, and thoroughly sufficient to maintain the point in hand—viz., 'the Word of the Lord'—'the Angel of the Lord'—'Redeemer'—and 'Jehovah.'

'The Word of the Lord.' This is a personal title in the Old Testament as well as in the New, and one very strikingly indicative of mediatorial prerogative. Before adducing scriptures in support of this view, it may be allowable to suggest reasons why the term should have acquired a personal sig-

nification in Scripture—a fact at first sight not easily accounted for.

The Title appropriate to one conducting correspondence between a superior and an inferior.

1. The term would most readily suggest itself as appropriate to a person bearing an office which implied in it that *he was an authorized and regular medium of intercourse between one party and another.* It would be eminently appropriate to one conducting such a correspondence, and especially, to one communicating the word of a superior to those dependent on him in any way, and without whom as a medium, no correspondence could be carried on, for various reasons incident to their relations with each other. For the sake of illustration, let us observe how properly a person officiating as a medium of correspondence between the Throne and its functionaries or subjects, might be styled *the Word;* or the person who should carry the commands of a General to those who should see them executed. Such an one might also be styled *the Word*, as standing in a mid-position between the person holding supreme command, and those 'set under authority.' No transference of words from a general to a special signification could be more easy, and even striking than this. If, then, we assume that the Person invested with mediatorial attributes and relations is called in several passages of Scripture, 'the Word,' or 'the Word of the Lord,'—because his official position is analogous to the examples just given, or to others which human experience suggests,—is there not a manifest propriety in its being so used in this instance? and could the whole compass of language supply us with a second term in all respects so suitable as this—'the Word'? That the Mediator if he exist,

would be thus correctly represented, is obvious, because both in point of authority, and on the ground of his settled forms of intercourse with men, he must stand alone in glory as the image and organ of God. He must be the sole fount of oracular communication from God to the world, and as 'the Word,' he must be 'the light of men.'

His work gives Him His name.

2. A personal sense of the term Word may arise from, or be corroborated by the fact that the general subject-matter of the divine oracles may consist chiefly of the attributes, relations, and works of the Mediator. There may be such a substantial oneness of statement and design pervading the whole series of communications with respect to Him, that he may be 'the First and the Last' in the whole scheme and drift of divine truth. If so, then it is easy to perceive that whatsoever is written as from Him and respecting Him may be transferred to Him *personally and officially*. The word in a purely verbal sense becomes personified, because it is really and truly his very mirror and image, and is so made to stand for, and represent Himself that he bears its name. His *work* gives him his *name*, and the *effect* designates the *cause*.

The term Word may have arisen from some fundamental fact.

3. The term Word may come to signify a person as well as a doctrine or discourse, from some particular fact or facts found in Scripture, or from its mode of describing such facts as are of very early and fundamental position in the great body of inspired truth. Such facts may be so momentous as to leave their own impress on the cast of thought and phraseology pervading the whole, whenever, and by whomsoever subsequently delivered. We refer now to the opening narrative of the Bible as

an illustration. We think it can be substantiated, or at least rendered probable, that the term Word derived its origin as a designation of a *Divine Person holding official relations between heaven and men* from this source. We are told by solemn oracle, that 'in the beginning,' Eloim, or Gods, 'made the heaven and the earth.' Now, as it is clear that the Bible was not meant to teach polytheism but the doctrine of one God as the Creator and Governor of all things, this term must signify a Being, *One*—yet in certain respects, *more than One.*

Revelation opens with this oracle.

The fundamental aspects of this grand initial oracle will be reserved for after consideration, where it may be more in place; it is here only adverted to for the purpose of fixing attention on the fact that as Revelation opens with such a kind of oracle, it must have been placed here that it should be viewed as characteristic of the whole series of oracular deliverances to which it is prefatory. Bearing this in mind, we are prepared to expect further notices of the same kind in the narrative itself, as well as at intervals through the whole Record, or the doctrine would seem to be devoid of any particular fitness for the place it occupies, or the general subject-matter of Revelation. Accordingly, we find that it is immediately applied to the different stages of the work of creation, so as to give additional consistency to the representations of the narrative, as well as to place it in more intimate connection with the entire sequel of Bible story. Immediately after the account that 'in the beginning,' Gods created the heaven and the earth, and in connection with a passing notice of the chaotic state, 'the Spirit of God' is mentioned as

It is applied to the stages of creation.

PART I. CHAP. III.

The Spirit of God,

moving 'upon the face of the waters.' Thus, is there given us at once a glimpse of one of the Eloim in creative action, as 'the Spirit of God;' a designation which He uniformly bears afterwards through the different portions of the inspired record.

a person, not an influence.

In this designation then, 'the Spirit of God,' we have presented to us *two* of the Eloim, seeing that 'the Spirit of God,' if a person and not an influence only, must be a different person from Him who is called by way of eminency, God, and whose Spirit He is said to be. But this only leads us to a *dual* principle in the Eloim, whereas Scripture abundantly testifies elsewhere, to a *Triunal Deity.* Perhaps, however, it may somewhat strain the narrative for the support of an hypothesis, though undoubtedly a true one, should we declare that we had found the other Person of the Eloim, merely because it says thus much, that 'the Spirit of God' moved upon 'the face of the waters'—that is, because we had found *two* in the narrative, a *third* must be indicated also. It should not, however, be overlooked in this inquiry, that the probability is, that if more than one person be here intimated as of the Eloim, *all* are in some manner intimated; if less obviously, yet sufficiently to convince us that they do really come forth to view in these great creative acts. This will appear highly probable when the phrases are considered which describe the creation of man, and also his expulsion from Paradise: thus, 'Let us make man in Our image, after Our likeness;' and, 'Behold, the man is become as one of Us, to know good and evil.' It is indubitable that in these passages the Eloim are

This gives a dual principle in the Eloim.

The Trinal Eloim present in Creation.

concerned in the creation and designation of man very especially. The expressions 'Our image,' 'Our likeness,' 'One of Us,' are too striking to escape notice; they are decisive that the entire plurality of persons in the Eloim are equally and mutually recognised; so that if that plurality be *Trinal* and not *Dual*, then the ineffable THREE-ONE are here clearly manifested.

The essential unity of the Eloim.

Again, these passages also instruct us in the true import of the whole series of interlocutory expressions which give so peculiar a cast to this narrative. In these instances at least, they are interlocutory—'God said, Let us make man;' 'And the Lord God said, Behold, the man is become as one of Us.' For, though this may not be designed to be understood literally, it does teach us two things particularly—the essential unity of the Eloim—and, the participation of these ineffable Persons in the work of creation, and especially, in that of man. The words run, 'Let *Us* make man'—words these which import *concerted* action based on an essential unity of nature, and on personal relations to one another.

The Triune Council—the creation of man.

Now, if, as we have seen, in these instances a Triune counsel and operation are certainly implied, why may we not apply this conclusion to all other examples of creative fiat downward, from that which brought forth the light, to that which brought forth man and placed him in dominion over the whole? Is not this a fair deduction? And can we so well explain on any other hypothesis the meaning of the reiterated and impressive formula, 'And God said'? To *whom* did God say it? Was it not said in an interlocutory way, as indicative of a Triune counsel and agency common to the

PART I. CHAP. III.

persons of the Eloim for the production of Nature in general, as well as for that of man; only supposing that this fact though implied throughout, was brought out in distinct annunciation when *man* was to be created, as if to mark the *climax* of the whole design as reached when that event took place, and to show that the *work* and the *revelation* were worthy of each other?

This precludes all but a personal interpretation of the Word.

If there be any truth then in these remarks, it is at least likely that the Word to which Creation is ascribed so repeatedly, is to be understood of the agency of the *Second Person* of the Eloim, as the issuing of it is, of the prerogative of the *First*. If the Word did not truly designate the agency of a Person, then it could not be understood as giving birth to Creation except in a poetic and popular way—which might have been allowed to expound its meaning, had the narrative contained no examples of Triune action, and had it not thus given us a key to this form of expression.

The Word must be the Second Person in the Eloim.

It seems then highly probable, that as the word of God was represented as effectuating the creation of the world, so the agency signified by it, being in truth, that of the *Second Person* of the Eloim, it came as naturally to signify that Person as the *Creator*, as we have seen the same term may be taken for office, and applied to the person holding it.

It may be difficult to substantiate this account of the origin of the term 'word' as applied to a Divine Person by reference to any passages of Scripture based on the inspired description of these creative acts, though some seem to look this way, as for in-

Psalm xxxiii.

stance, the passage in the 33d Psalm, 'By the Word of the Lord were the heavens made, and all

the host of them by the breath of His mouth;' for, if we are at liberty to refer the expression 'the breath of His mouth' to the Holy Spirit as moving on the face of the waters (an interpretation by no means devoid of probability), then must the Word of the Lord be taken to mean the Second Person of the Eloim, and an exposition thus follows in perfect accordance with all we have gathered from the narrative itself. But what is of still more significance in the passage is this;—that if the Hebrew word ruach, literally breath, may be, and is constantly employed to denote spiritual existence generally, and emphatically 'the Spirit of God,'—it is in perfect harmony with such a fact that the term 'word' should be employed to denote a divine person, instead of being confined to its literal acceptation,—viz., an utterance of the lips. But whether the last suggestion be satisfactory or not, as to the *origin* of the term 'word' in a personal sense,—whether either, or both of the former be preferred,—or whether the complete rationale of the fact be found in them all put together, it is certain that the personal sense of the term 'word' became early marked in the inspired oracles, and that it was never lost sight of by the Church from the earliest times.

Whatever its origin, it was early the faith of the Church.

The passages in which the term 'word' stands as indubitably denominating a person and not simply a communication from God, are indeed few, though capable of being considerably multiplied, not only without damage to the meaning of passages in which it occurs, but with manifest advantage to that meaning, when once the distinction referred to has gained possession of the mind, and without warping texts in support of a theory, or losing that

This interpretation throws light on many scriptures.

balance of sound judgment by which all interpretations should be ruled.

The following is a selection of passages adduced in support of this view:—

The appearing God in the Old Testament never the Father.

Gen. xv. 1: 'The word of the Lord came unto Abraham in a vision.' It is admitted that this phrase may be interpreted merely of a divine vision accompanied by certain utterances to Abraham; and perhaps, in the absence of the niceties of idiom long lost in a dead language, this rendering might pass. It is certain, however, that the most ancient Jewish commentaries extant have included this passage among those containing the doctrine of a Personal word—and that the transactions recorded in the chapter, whatever may be thought of the verbal criticism, show this opinion to be correct. The *appearing* God in the Old Testament is never the Father, but a Being standing in more immediate relations with men,—a fact that could not have been unknown to the Church from the beginning. Hence, a term designating His office must have been early sought, if not earlier furnished; while the finding of this phrase, 'the word of the Lord,' in the passage before us, appears to imply, if not an *original* revelation faithfully preserved, probably a *recovered* designation of this divine Person, belonging to the earliest times.

A Person revealing a Person.

1 Sam. iii. 7: 'Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him.' Again, verse 21: 'For the Lord revealed Himself to Samuel in Shiloh by the word of the Lord.' Here the revelation of the Lord is said to be made to Samuel 'by the word of the Lord.' The previous parts of the chapter are in

consonance with the idea that here by 'the word of the Lord' is meant a Person revealing a Person, and not a word outspoken to Samuel as from one Person only. 'The Lord came and stood, and called to him as at other times, Samuel:' expressions decisive as to the fact of his appearance to Samuel being *personal*, and that these communications of God were not made to him by internal impression. Here, then, is a plain case in which the God of the Tabernacle in Shiloh (whom we know to have been the Second Person in the Trinity, and who had for some time past withdrawn His more favoured modes of communication from His people and sanctuary) re-appears, and re-establishes these communications. These revelations are said to be revelations of the Lord—*i.e.*, revelations of one Lord by another and representing Lord—revelations of Him, who is therefore appropriately designated 'The Word of the Lord.'

Word and Servant, appellations of the Messiah.

2 Sam. vii. 21, and 1 Chron. xvii. 19: 'For Thy word's sake, and according to Thine own heart, hast Thou done all these great things.' 'O Lord, for Thy servant's sake, and according to Thine own heart, hast Thou done all this greatness, in making known all these great things.' By collating these two passages light is thrown on their interpretation:—By the consideration that the phrases, 'for Thy word's sake,' and 'for Thy servant's sake,' cannot be fairly referred to David himself, because, as far as we know, no promise of God to David was at that time in existence but the one communicated by Nathan, which, therefore, could not be understood as confirmatory of itself. Unless, then, the phrase 'for Thy word's sake' be carried back to the Abrahamic

promise of 'the seed,' in this connection it has no meaning. Then, too, 'Thy servant' can hardly be understood as David's designation of himself, because this would make him the great object of these revelations as given for *his sake*, which is obviously inconsistent with the tenor of Nathan's communication to him, and his own prophetic illumination respecting it. Indeed, the whole strain of his address to God is pregnant with far more exalted ideas than any that could have possessed him had mere dynastic visions then engrossed him. But if we understand the phrases, 'for Thy word's sake,' and 'for Thy servant's sake,' in connection with the expressions, 'all this greatness,' or 'these great things,' as David's mode of uttering his conceptions of the throne and kingdom of Christ, they are in full agreement with the occasion, and with his language elsewhere; as, for instance, in the 72d Psalm: 'Blessed be the Lord God, the God of Israel, who only doeth wondrous things.' If this be true, then the Word and the Servant in these passages are the two great appellations of the Messiah—the one designating his divine, the other his human nature.

If personality belonged to the term 'word' as found in the earlier scriptures, it may be expected to show itself in passages in the Book of Psalms—a kind of breviary of national faith and devotion. The following are a few passages selected bearing this character.

The Word a Personal Deliverer in trouble.

Ps. xviii. 30: 'As for God, His way is perfect: the word of the Lord is tried: he is a buckler to all those that trust in him.' Again, Ps. cv. 19: 'Until the time that his word came: the word of the Lord

tried him.' These passages are coupled together as being similar in doctrinal as well as verbal structure; both are descriptive of the experiences of great and good men under trial; they relate to personal exigencies and personal deliverances. Joseph is tried by 'the word of the Lord' while a prisoner in Egypt; and by the same 'word of the Lord delivered and exalted after his tribulations. The passage which relates to him is by no means so clearly expounded by any supposed 'word of the Lord' given him at any period of his history preceding, as by a *personal* rendering which makes both his trial and his deliverance gracious providential procedures on the part of the God of his Fathers, whom we know to have been the Redeemer-God: (see Gen. xlviii. 16). In like manner, the passage in which David sets forth his military perils and triumphs issuing in his permanent establishment on the throne of Israel, is much more thoroughly expounded by viewing the God 'whose way is perfect,' and 'the word of the Lord' said to be a buckler, as a personal description, identical and exegetic, than by referring the latter clauses of the passage to the mere attributes of His word or law; which, however true in general that it is 'tried,' does not satisfy us as to its special relation to David's exigencies more than to those of any other man; while the 'word of the Lord' found by him 'tried' or faithful in the 'time of need,' construed personally, makes the God of Israel *Himself* to be his buckler, pledged to defend and uphold him as His own anointed one.

Psalm lvi. 4: 'In God I will praise His word; in God I have put my trust;' and ver. 10: 'In God Ps. lvi. 4, 10.

will I praise His word; in the Lord will I praise His word.' This Psalm strikingly accords with the preceding quotations in this, that it sets forth great personal hazards experienced by the man who indited it, and a corresponding strain of exultation in God as his deliverer. Here, therefore, we might naturally expect the Word in a personal sense to be introduced, since His office is peculiarly that of a Saviour. The Word is accordingly expressly mentioned as the great theme of praise in two several instances. He is the all-redeeming, shielding, exalting Power traced through the national history, and recognised as the guardian not only of the nation, but of individuals—to be looked to in every time of need, and celebrated in inspired song, whenever as 'the arm of the Lord,' He had been 'revealed.' All this is said to be done 'in God,' or by His will and authority who said to Moses, 'Behold, I send an Angel before thee to keep thee in the way.'

Ps. cxxxviii. 2.

As a final instance from the Psalms, let us adduce cxxxviii. 2: 'I will worship toward thy holy temple, and praise thy name, for thy loving-kindness and for Thy truth; for thou hast magnified thy word above all thy name.' Here it is difficult to assign any precise meaning to the phrase 'Thou hast magnified Thy word,' if we exclude the personal sense, since 'the word' in the ordinary acceptation of the term can only be a medium or mirror for displaying the glories of 'the great and fearful Name.' Looked at in this light, it is impossible to say that God ever did or could 'magnify His word above all His name,' even if by the expression 'all Thy name' we understand the perfections of that

name collectively considered. It cannot be true that God has magnified either the instrument for the discovery of His perfections, or any one of them—such for instance as His faithfulness, taking this as equivalent to His word—beyond all His other glories put together; but it is true, that His Word has been magnified above all His name; because all that we know of that name is simply a reflection of His glories as the manifested God who conceals or reveals them at His pleasure: 'No man knoweth who the Father is but the Son, and he to whom the Son will reveal Him.'[1]

Heb. iv. 12, a New Testament reflection of Old Testament Scriptures.

Though a reference to New Testament scriptures may here seem out of place, yet there is a passage (Heb. iv. 12) so pertinent to the preceding quotations, that its insertion in this connection is not only admissible, but necessary: 'For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, . . . and is a discerner of the thoughts and intents of the heart.' The force of this collation lies partly, in the structural resemblance between the Old Testament passages and this from the New, and partly, in the historic and doctrinal unity existing between them. For the first —if it be necessary to hold the doctrine of a personal Word at all, as contained in the former class of scriptures, it seems we can hardly deny that the passage in Hebrews is susceptible of the same interpretation. For, while it is not to be main-

[1] The passages in Psalm xxxiii. 4 and 6 verses, are omitted, as having been already noticed for another purpose in this chapter; though, perhaps, to be regarded as the most decisive for the personal view.

tained that any one of these scriptures may not be interpreted otherwise, it does seem clear that the admission of a personal sense is equally appropriate to the last mentioned scripture with them all; and it is remarkable, that in no other passage of the New Testament can any description of 'the word of God' be pointed to, at all akin to this—it stands by itself—and as it would seem, is meant to be a kind of reflection of, or counterpart to, this class of Old Testament passages. Like them, it partakes of the characters of indefiniteness or double meaning; while it draws out those more highly appropriate to a *person* than to a word. 'The word of God is quick,' or living—powerful—in action like the piercing of a sword—'a discerner of the thoughts and intents of the heart'—*i.e.*, life, power, intelligence, and moral judgment are ascribed to it: and indeed, unless a transition from a word to a person be admitted here, the same word is said to scrutinize all creatures; and, that it is with this 'word' that all creatures have to do. But this notion of a transition seems to spoil the climacteric nature of the description; and is, moreover, improbable from the double consideration that it could not be the apostle's intention to enforce on *Hebrews* the doctrine of the divine omniscience but as it was an attribute of the Word—and that to the Word rather than to God in the peculiar New Testament sense—appertains the *judicial* as well as the gracious administration of the Church.

These considerations make it difficult to believe that personality is excluded from this description: mere personification of the literal 'word'—the alternative to this interpretation—being inadequate

to the import of the description considered as a *whole*.

Appropriately addressed to Hebrews.

That the passage is meant to be a New Testament reflex of, and voucher for, the Old in respect to the doctrine before us, is strongly intimated by the context taken in connection with the title of the Epistle as addressed to the *Hebrews*, themselves the hereditary possessors of these more ancient Scriptures, and many of them very critically acquainted with their contents; especially, as far as concerned their national faith. Looking over the portion of the Epistle in which this description stands, we perceive the exhortation to Christian faithfulness enforced by an allusion to the fortunes of their ancestors in a very critical season of their history. There is a supposed parallel between these Christian Hebrews and their progenitors under the Law; and their temptations and dangers in both cases, are supposed to arise not only from the same general causes, but from their having to do with the *same Being*. The quotation from the 95th Psalm is full in proof of this; for it immediately relates to their conduct under probation, and recognises in the Being who said, 'When your fathers tempted Me, proved Me, and saw My works'—(whom we know to have been none other than the Angel-God, as will appear in the next section),—the Lord of the New Testament Church.

Ps. xcv.

Hence, the words, 'To-day, if ye will hear My voice,' etc., must be referred to Christ, elsewhere said, to have been tempted by the Israelites in the wilderness; and it is to His word, therefore, that the description now before us relates; especially to His *judicial* word. It is clear, however, that in

this, as in all the Old Testament passages, the word or action of this divine Person is by an easy and natural translation made to signify HIMSELF—and not His word in an abstract, or *unadministered* form. The truth of them all, as it seems to us, is given in the two apocalyptic descriptions of Christ; the first, contained in the opening chapter, which speaks of the 'sharp two-edged sword' which proceeded 'out of his mouth'—the second, in chap. xix. 13, 'And His name is called the Word of God.'[1] If this examination of individual passages should seem in any measure to fail in giving a luminous presentation of the doctrine before us, it must at the same time be remembered, that obscurity by no means invalidates the truth contended for—first, because it was an article of the ancient faith; and secondly, because its divinity is settled by New Testament authority.

Personality of the Eloim the faith of the earliest times.

Such opinions could not have obtained as the most ancient comments on the Old Testament Scriptures vouch for, unless the faith of God's elect,'

[1] The foregoing train of evidence for the personality of the Word receives ample confirmation from a second New Testament quotation, 1 John i. 1: 'That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life.' This scripture is a clear instance of the double sense ascribed to the passages before quoted; for, it is descriptive of the word both literally accepted, and of 'the word' as signifying a person. A bare reading of the terms shows that it is applicable to the gospel doctrine as spoken by the Lord, and afterwards put on record for the guidance of the Church. In this sense, it simply declares the experience of an apostolic man conversant both with the ministry of Christ, and the body of New Testament Scriptures as it then existed. This accords with passages in the Epistle itself: such as, 'Let that therefore abide in you which ye have heard from the beginning;' 'And ye need not that any man teach you,' etc. These, and other like quotations, evince, that the uncorrupt and perfect form of christian doctrine was the treasure which this venerable

from the earliest times, had embodied a *distinct personality* in the Eloim, and unless *examples* of that Personality had been clearly registered in *the class of passages alluded to.* Had no primitive record or tradition been in existence from which the doctrine of a plurality of persons in the Godhead might be drawn; or, had there been no revelations afterwards given in a form either to originate or confirm this, it is quite inconceivable that a *personal* sense could have been assigned to these scriptures as the mere birth of conjecture or imagination.

Confirmed by Jewish writers.

In the order of divine teaching at all periods, men have been referred to something foregoing as the ground of what was to come after. The retrospective and the prospective aspects of truth have never been separated. Hence, it may be confidently inferred that an intelligence, which if not in the fullest sense inspired, was yet truly cognizant of the mind of God in Scripture, directed men conversant with it to affix a *personal* sense to the term word in these passages instead of a literal one. They

Apostle was most anxious to guard, and to transmit through the Church. But we cannot fail to see that the exordium of the Epistle really rises into the majesty of a personal description of Christ: the 'hearing,' 'seeing,' 'touching,' so expressly set down as appertaining to his knowledge of 'the Word of Life,' must primarily relate to the personal Christ, and subordinately only to his word or doctrine. This becomes demonstrable from the tenor of the following verse, wherein He is called 'that Eternal Life which was with the Father;' for in no other sense than that of personality can such a phrase be intelligible, especially when taken with the subjoined confession, 'Our fellowship is with the Father, and with His Son Jesus Christ.' The last words of the Epistle fully bear out this interpretation, in which our Lord is called 'the true God, and the Eternal Life.' It may only be added, that the exordium referred to is a plain compendium of the first chapter of the gospel bearing John's name: 'In the beginning was the Word,' etc. The descriptions are identical.

even amplified them indefinitely as to number, by applying the principle established by a few to the interpretation of many, where confessedly, there are no *surface* indications that such applications were legitimate.

Themselves uninspired, probably the channels of much inspired teaching.

In truth, unless we have recourse to the supposition that some *authorized source of interpretation* beyond what we or others before us have generally possessed, was open to the authors of the Jewish commentaries here referred to, we must be somewhat at fault to account for the seemingly unsparing use they have made of even a true principle. They show that personal distinctions in the Godhead were much more matters of faith, and even of speculation, than we, in the absence of these and other documents, could have imagined. We are driven to think that this strong peculiarity can hardly be explained but on the hypothesis that originally, these traditions, documentary or otherwise, were the work of *inspired men,—of some of the prophets, or of their disciples:* or, that at least, they embodied their doctrines, though handed down through *uninspired channels*, such as Church teaching, and the researches of men learned in the Law.

That this, or some such opinion, is necessary to account for this paraphrastic mode of dealing with the inspired text which obtained so long in the Jewish Church, seems obvious. The passages on which this canon is founded are too few, and too little exigent of such an interpretation, to have insured so predominant a personal sense as has been given to them, had they been taken *just as they lie before ourselves*, and without light and prompting coming in upon these bibliolists from an extraneous source.

Further, it would have been still less legitimate, having drawn out of these passages a somewhat recondite, if not doubtful meaning, dogmatically to have applied it to a hundred others holding apparently no affinity with them either in scope, or in form of construction. If we may not put all this down to mere whim and caprice, or to a blind conventionalism in the teachings of the Jewish Church, and with the effect of entailing on posterity a prevailing heresy of those times; then, we must ascribe it to their zeal in behalf of *an important article of the ancient faith*, which, whether gathered from the Scriptures alone, or from related sources (such as prophecy or tradition), they handed down with the Scriptures to posterity, in a manner most consonant with its greatness, and, as it now appears, with the mind of God, and the testimony of Christ.

John's use of it conclusive as to its authority.

This leads us to observe that the application of the title 'the Word' to a divine Person—and that Person the Messiah—renders the *Evangelical* use of it perfectly intelligible. There is not the slightest necessity, when these facts are before us, to search for the origin of this term as the Evangelist John employs it, anywhere else. It is altogether improbable that he invented it himself: that he borrowed it from the Hellenistic philosophy: or, that it was given him by inspiration as a term *altogether new and unheard of* among the people from whom the Apostle sprang.

His *application* of it the only novelty.

Nor is it agreeable to God's procedure in Revelation, or His general dealings with men, to create a provision or even a term, if they exist already, and are entirely adapted to the ends He has in view. Here the *application* of the term Word was the

novelty; the *personal* signification of it was all but as old as the Scriptures, and the Church itself. On the former, we here offer no remarks; but of the latter we may say, that it is an example—perhaps the most striking in the New Testament—of the retrospective and prospective aspects of divine truth. *The first chapter of John's Gospel is at once the summary of the Old Testament, and the basis of the New: it binds Genesis and Revelation together: it is an inspired voucher to us that a Personal Word was an Old Testament oracle;* and that the ancient faith of the Church handed down in her commentaries and traditions, was *divine.* It does not, indeed, vouch for the separate application of this principle to every passage accordingly interpreted, but to *the truth and grandeur of the doctrine* thus generally held forth, and particularly to its consonance with the narrative of Creation itself; for 'in the beginning,' says John, 'was the Word, and the Word was with God, and the Word was God,'[1]—oracles these, which if taken with what follows, may be properly viewed as a paraphrase on the first verse of Genesis, 'In the beginning God created the heaven and the earth.'

The first chap. of John binds together the Old and New Testaments.

This testimony, when separated from the related section which gives testimony to Jesus Christ, contains the full record of what was most anciently held, and most clearly handed down by the Church as the doctrine of Scripture, and probably on the authority of the prophets themselves. Had this not been the case, it is improbable that an *Apostle* would so abruptly, and dogmatically have opened his gospel with a statement of the divinity and

Had the Word been used for the first time, it must have been explained.

[1] John i. 1.

personality of 'the Word.' It would have perplexed Christian disciples not less than Jews to have understood why he had used the term *Word* in a sense so strange and unsanctioned either by Church authority, or by the Scriptures themselves. Had he then introduced it *for the first time*, as a name of Jehovah, he would certainly have felt it necessary to preface it with some explanation; unless we could suppose that the oral teaching of the apostles in general had rendered this superfluous: but of this there is no evidence in the New Testament records of their teaching.

Applying the term to the rejected Messiah, the great offence.

It remains then, that John thus abruptly employs the term Word to designate a divine Person *because it had been thus used from time immemorial*, and it was still recognised by the Jews and all acquainted with their theology, as invested with the same awful significance. Hence, the singular and offensive sense of the term thus employed by the Evangelist would lie in his *application of it to his Master*, and not in his employment of it in a personal style. It attached to one whom his nation had rejected and crucified the awful majesty of the incommunicable Name, sanctioned by the most explicit testimony of the Church gathered from Scripture and tradition. In a word, the Evangelist simply took up what had long existed among his countrymen, and expounding this within the compass of a few verses, engrafted on it what the same inspiration which had directed him in his choice of the term, authorized him to engraft—viz., the glory of his Lord as 'the Word made flesh'—since it was in full accordance with the scope of Old Testament teaching that this same 'Word' *was the Messiah*.

The Title essentially Mediatorial.

From what has been advanced on the probable origin of the personal sense of the term Word, and also on its history as a Church doctrine (for the present, omitting further reference to John's express appropriation of it to Christ)—it will clearly appear that the term is essentially *Mediatorial.* It never was, or could be understood as a designation of that Person in the Eloim pre-eminently termed *God* or the Father; nor of that Person in the same infinite essence called the *Spirit of God*—but of Him only who in diverse passages of Holy Writ is called the 'Son of God'—and who, as being such by virtue of a true filial relation to Him who is God and the Father, is therefore the *Word*, as being also, subordinately to Him, a *Sovereign Agent*, whether in forming the Universe, or in redeeming Man.

With His Sovereignty in the latter office, however, we have chiefly to do; and the term Word strictly and strikingly accords with it as *signifying a Divine Person bearing the office of Mediator*—a Plenipotentiary—One who has authority to pronounce, and sufficiency to accomplish, so peculiar a mission. It imports one who, though a Legate or Envoy, is still no creature; 'the Word of the Lord' being as truly divine in nature as is the Spirit of the Lord. It is significant of a *Divine Ruler* over men, since 'the Word' can only be reciprocated by Intelligence; and Law can only be bounden on subjects presumed to be morally free. The term includes in it every attribute and prerogative of Deity, especially a '*manifold wisdom*,' giving birth to 'unsearchable' judgments, and 'ways past finding out.'

To Him belongs the administration of the world.

'The Word,' in his office of Mediator, but particularly in his conduct of all human affairs from first to last, is Himself 'the mystery,' and yet the light of all things. Like the Spirit of God, 'the Word' of God 'searcheth all things, yea the deep things of God;' 'neither is there any creature that is not manifest in His sight.' He is the ostensible, the speaking, the acting God—the one Image of the INVISIBLE—the Immanuel, or 'God with us.' Intermediate in the Eloim by personal relation—as well as by office between the creatures and the Father—to Him belongs the administration of the world, and the guidance and destiny of man. In a very special sense is all *divine revelation* from, or concerning 'the WORD,'—as indeed the very name declares—it is but the revelation of His own glory: His Person, Office, and Work are its one subject and substance, its origin, and end. 'The Word' is—to use inspired language—'all in all.'

By Him only can our fellowship with God be restored.

Thus it is apparent how profound and incomprehensible a term this is. In 'the word,' in the popular sense, we are to look for, and to discern, 'THE WORD,' just as on the framework and order of all external things the same Word has written His name, and has spread before our eyes all that we should read. *This, and this only, is the one scroll of heaven and earth.* He has even imprinted it on our 'flesh and blood,' as well as on our rational and moral sense. He speaks both *to* us, and *in* us; and varies and multiplies his oracles of wisdom, power, grace, and law without number, but in wondrous harmony of doctrine and design. Without the Word intervening between us and God, though Nature could be to us what it is, a witness to the

existence and power of the One Eternal Name, we cannot conceive of any *wisdom* or *influence* bestowed, except by Him, to make it *speaking, and soul-informing to us*, nor of any course of action truly divine by which the *faults* of our nature may be cured, and our lost fellowship with God be recovered. Men must, in His absence, or restrained outgoings, be for ever 'without God in the world,' and the gulf be impassable between us and our great Father, but through His only 'begotten Son,' and 'Word.'

Our moral nature a ruin without the Word.

Thus, not only would the Creation in the proper sense as *moral*, for ever lie in ruins, and its beauty be for ever destroyed, but *the prospective capacity and destiny of mind be converted into something worse than a blank and a void.* Our infancy as immortals must be an abortion, and the whole system of progression opening out to us *Infinity*—for which so noble a basis was laid in man's beginning—must be expunged, as having no place in such a chaos of mind as this. It is 'the WORD' only that speaks Restoration, as he spake Creation—and with superior glory. His supremacy viewed as official, is the counterpart of his dignity viewed as a divine Person; while that official character itself viewed as a modification of his *personal sovereignty*, and comprised in his very name 'the *Word*,' can be nothing but omnipotent Wisdom and Love, in ceaseless, manifold, progressive, and beneficent action. To add no more—'the *Word*' is the *life*—the light—and the stay of the world.

CHAPTER IV.

MEDIATORIAL SOVEREIGNTY DECLARED BY DIVINE TITLES.

The Angel of the Lord.

The Angel of the Lord a term of frequent occurrence.

THIS appellation is of so frequent occurrence in the Old Testament, and so important to our purpose, that a somewhat extended course of remark upon it is here appropriate. Its investigation forms a very decided step in our order of inquiry, and one in striking harmony with its *scope*, when at length unfolded.

The signification of the Title, and its harmony with Mediatorial Rule.

Our object here is twofold: to determine the signification of the phrase 'the Angel of the Lord:' and to show how perfectly it corresponds with the great idea of Mediatorial Rule pervading both Testaments. With this view, it will not be necessary to enumerate all the passages in which the title occurs. There are a few instances in the Prophets, but they occur chiefly in the Pentateuch; especially in the books of Genesis and Exodus. To these, or to some of the leading ones, reference will be made when notice is taken of the *mediatorial* characters which they indicate.

The Title not in itself remarkable.

It must be confessed here, that the recurrence of this appellation, 'the Angel of the Lord,' contains nothing in itself very remarkable, in a book where celestial beings are so often brought before us, and

even God Himself, in many and wonderful modes of manifestation. The phrase 'the Angel of the Lord,' would, therefore, hardly have drawn very special attention in the passages referred to, had it not been associated with statements marking some very high peculiarity in the person so designated, and altogether inapplicable to any one of the hosts of God usually called by this name.

It expresses his *office*, not his nature.

This Angel is not one among many, as the Chief of an Order; *he stands alone*, and is so separated by his attributes and acts, that the term 'Angel' must express merely *his office, not his nature.* He is evidently no creature however exalted. Though 'the Angel of the Lord' in some mysterious sense, he is, at the same time, the Lord Himself. He challenges the Name of God, and the attributes proper to that Name. He delivers commands, and performs works which it were impious for a creature to pretend to, or for us to ascribe to any being less than God. There is not, we venture to affirm, one passage out of the many that may be adduced, which allows us to put a creaturely interpretation upon it. Each, and all of them declare one and the same truth—namely, that the Angel of Jehovah is JEHOVAH; and they forbid us to dishonour Him by reducing Him to a creature rank, whatever difficulty may be found in harmonizing these statements with the doctrine of the divine Unity, or the assumptions of human reason respecting it. Had there been no indications in Scripture, either foregoing or following these statements, of the doctrine of a plurality of persons in the Godhead, we should have been remedilessly at fault to account for passages which make God Himself an Angel or Mes-

senger; as it seems to us to involve an absurdity, that the same person should be both a sender and a sent—that is, *his own messenger*.

From this confusion of ideas it is impossible to escape but by supposing either that there are more persons than one in the Godhead, and that these are so related to each other as to answer to our notions of congruity between a sender and a sent; or, that some creature was in these instances, so associated with this one Jehovah, and so represented Him that he spoke and acted in *His Name*. If the Angel be indeed God Himself, then it follows that there must be more than one person truly subsisting in the divine essence; but if he be a creature only, then he usurps the name and prerogatives of God; and thus, one of the most august and striking manifestations of God is converted into a stumblingblock to piety, and made to countenance most fearfully 'the great transgression,' against which was uttered the mandate from heaven, 'Thou shalt have no other gods before me.' This is the alternative.

No creature representative can speak as God Himself.

It comes to this, then, that the Angel must be accounted God, in whatever way we may explain this; or the Scriptures not only teach falsehood but blasphemy. Nor can the Socinian hypothesis that the Angel signifies no more than some sensible form or appearance but without *personality*, or, at most, but a temporary one; or even the Arian hypothesis that the Angel was a real person, and a very glorious one, though not God, relieve these texts of such imputations. For, on the former showing, the Angel was no more entitled to put

himself forth and to speak *as if he were God*, than any image, or thing whatsoever, because employed as a *medium* of communication. Here the medium is not *the person employing it*, and therefore cannot be represented to be that person consistently with truth, and without teaching us that we may regard as God that which is not God; and may, therefore, pay worship on this principle of *representation* to that which is not God, as if it were God Himself, which is the very essence of idolatry.

The Socinian hypothesis leaves the difficulty unsolved.

In truth, this hypothesis stripped of its ambiguity, annihilates the idea of personality in the Angel, in order to rid us of the notion that there was more than one being concerned in these revelations, and since it cannot be denied that this being is Jehovah, it becomes necessary to reduce the Angel to a symbol, or to a fictitious personality—in plain words, to a mere figure of speech. Thus the Angel of God really means God Himself, which is true; but it leaves all these passages just as they were found; for the use of the term Angel in them is left utterly unaccounted for.

The Arian hypothesis leads to a double personality.

Nor does the Arian hypothesis which ascribes the highest creature rank to the Angel, go any further toward a just exposition than the former. It is true, it is more plausible in one respect than the other because it allows a substantial personality to the Angel, but it halts altogether when it professes to explain to us why this Angel is called God, and speaks and acts as if he were God. By allowing personality proper, therefore, it is driven to admit Divinity in an *improper*, and therefore, in a false sense as ascribed to the Angel, which amounts to an imputation on the veracity of Scripture, and a

sanction to idolatry, though by a more plausible path than the other. The only alternative left to this hypothesis, which imputes to Scripture a false ascription of divinity to the Angel but with a true personality, is to invent a *double* personality as meeting in the same Being. According to this, the phrase 'Angel of the Lord' is not descriptive of one being, but of two—a supposition plainly contrary to the structure of the phrase, as will appear by reference to all the passages of similar form where an angel of the Lord in the ordinary sense is spoken of: not to add, that the titles, prerogatives, and acts ascribed to the Angel must belong to him *as the Lord, and the Lord only.* To imagine a division of the person, therefore, would in this case, leave nothing to the supposed angel either to do, or to be, apart from God Himself; which is, in fact, to annihilate him, just as the former hypothesis annihilated him by denying him a substantial personality. Thus consistent is error in its conclusions, however it may vary its premises or construct its syllogisms.

The plurality of persons in the Godhead, the initial oracle of Revelation.

It remains, then, that the grand initial oracle of Revelation is the true key to this mysterious appellation, 'the Angel of the Lord'—namely, the plurality of persons in the Divine Nature, the very *unity* of which not only admits but requires such distinctions as this appellation implies. Their essential relations as TRIUNE give rise to an order of agency and outgoing strictly conformable to, and in effect, expository of them, since all things are designed to manifest God to His creatures, and to glorify Him *as He is.* Hence, we can understand how the term Angel as well as the term Word may

This augurs conformable manifestations.

distinguish a person truly God, though these cannot be applicable to each person of the Godhead indiscriminately. He whose Angel this divine Person is, must be supreme on the ground of *personal priority* to Him who is His Angel; and this order, therefore, cannot be arbitrary and invertible. This fact becomes fully manifest when the New Testament statements on this point are applied to elucidate the more vague and general statements of the Old. In them, *personal relations* are brought out, not only as consistent with the Unity, but as of its very essence. *And, hence, to be God in the relative sense to these personal distinctions, though not to the divine essence, much less to the Universe, is the peculiar glory of Him who is the Father, and whose Son as subordinate in this respect,* may therefore be His Word, His Angel, His Redeemer, and His King. Personally as well as by official designation, the Angel is *intermediate between Him and the Creation,* but especially in His relations toward our world.

This broad harmony of principle gives rise to a corresponding harmony of scripture statement, which whenever apprehended, becomes instead of a riddle, a mirror to reflect 'the glory of the Lord.' Hence, we are not at a loss to divine why the term Angel is appropriated to a divine person in Scripture, any more than the term Word, or others of similar meaning: it is plainly *official,* and is synonymous with the term Word.

Angel expresses office, not nature.

An angel is not necessarily a being of a certain spiritual order; the term is not necessarily nor even properly descriptive of a *nature* of any kind; it is an *official* one, though generally applied in Scripture, and in common language borrowed from

it, to a particular *class* of beings, because they are invested with a ministry, or as St Paul calls it, a *liturgy* from God. No doubt, as this liturgy is assigned to them very expressly by Scripture, so the *name* was applied to them for this reason, inasmuch as it became important to make the fact known to men that there is an instituted, though invisible medium of correspondence between heaven and earth, maintained by their means. Oft they bore messages from thence to men, performed various services, appeared in companies, and in suitable forms, but generally, otherwise.

The Angel of the Lord the Minister of God in behalf of the world.

Now this shows us at once, why the term Angel is used to denote the *Mediating Deity:* it belongs to Him as 'the head of all principality and power.' He is the Angel or Envoy, who is not only the head of a whole host of these 'ministering spirits,' but in a very peculiar sense *the Minister of God on behalf of the world.* It is His ministry that gives rise to every other, and that ordains and sets all these in motion. It is the vinculum or bond between 'Him whom no man hath seen, nor can see,' and the creatures made like Him, and to be restored to Him, by Him who is 'become one of us.'

A more strongly personal Title than Word.

Thus, we see that Angel implies the position of a MEDIATOR, and all the prerogatives and works proper to Him, while it has this advantage over the term Word that it is more strongly *personal.* It cannot be resolved into *personification*, or be so ambiguous, as Word, because otherwise used in general, so that it required a continuous re-assertion of the ancient faith, and the traditions of inspired men—all confirmed in their turn by apostolic

authority—fully to assure us that the term Word is a personal one as it is *anywhere* found in the Old Testament.

The Titles Word and Angel, the first indications of Mediatorial Personality.

It is also worth notice, that the passage in which the first mention occurs of 'the Angel of the Lord' is in the chapter immediately following the one opening with the first mention of the 'Word of the Lord' in a sense undoubtedly personal,[1] as if this collation of the terms Word and Angel were meant to form together *an outset in the career of mediatorial personality, which from this point onward, acquires increasing variety and fulness of expression;* while the evidence before adduced is in proof that the functions any more than the office of the Mediator did not take date from this point, but connected the manifestations now referred to with the earliest times. It is but distinct *personal development* that now occurs; a fact which supposes *official* pre-existence just as certainly as it does a personal one, and in entire keeping with the *germinant* principle inherent in all the divine counsels and works, of which the history of Creation itself supplies a great example.

We now advert to a series of scripture passages, in order to ascertain from each what testimony it bears to the doctrine of Mediatorial Sovereignty as first and last in the scheme of revealed truth.

The Title first met with in the visitation to Hagar.

We turn to Genesis xvi. 7, where the appellation Angel of the Lord is first met with, as it would seem, in circumstances little to have been anticipated. Here this august personage first confronts us, but how? Not, as we should have opined, on some great occasion, such as the fall of man, the de-

[1] Gen. xv. 1.

struction and restoration of the world in the days of Noah, or even the call of Abraham from the land of his fathers. He first appears (or at least this is the first record of his appearing as 'the Angel of the Lord)' to Sarah's bond-woman when a fugitive from her incensed mistress, and in deep peril and distress in the wilderness. Here we may well be surprised that so lowly a person should have been thus visited, and at the touching tenderness of the Angel's address to her. He commands her to return to her mistress; He promises to multiply her posterity beyond count; tells her what name her son should bear in memory of this visitation—his wild marauding character—and that of his posterity, and the fact that he should dwell 'in the presence of all his brethren.' The impression produced upon Hagar's mind as to the *Person* of the 'Angel of the Lord' is also given. She called the name of the Lord that spake unto her, 'Thou God seest me; for she said, Have I here looked after Him that seeth me?'

The two great properties of this august Person which left so deep an impress on Hagar's mind were his omniscience, and his compassion. She recognised him as Abraham's God, but was surprised to find him away from Abraham's tent, and Abraham's altar. She had not *there* 'looked after Him,' but was now convinced that he looked after her; and hence, she called his name 'Thou God seest me.' She was now convinced that she could not wander beyond His eye, nor beyond His tender mercies. Now, putting together the particulars of this singular, yet beautiful narrative, do they not powerfully illustrate as much the *official* as the *per-*

sonal attributes of the Angel-God? Do they not, while they show the God in the glory of an all-seeing and universal presence, show also the tender vigilance of a *guardian Power* cognizant of human need in all its sad varieties, and profoundest measures—as prompt to sympathize as to see, and to respond to the cry of distress as that distress is to vent itself in prayer for relief? Do not these particulars bring to our mind that Being who, four hundred years afterwards, said to Moses, 'I have surely seen the affliction of my people that is in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows, and I am come down to deliver them,'[1]—and who, throughout the Old Testament, was the *Shepherd* of Israel? And are we not reminded, too, of one who, many centuries afterwards, sat on the well, and talked with the woman of Samaria?—who declared, 'there is joy in the presence of the angels of God over one sinner that repenteth;' and that it is not the will of our Father which is in heaven 'that one of these little ones should perish'? Here, indubitably, the face is seen, and the voice is heard of Him who even to the first offenders brought 'glad tidings;' and who from first to last, is ever true to himself—the one Image of God radiant with benignity and truth—the one Emmanuel by *office*, as finally he became by nature also 'God with us,' and having his 'delights with the sons of men.'

The scene also in the 21st chapter, where Hagar with her son, dismissed by Abraham from his family, and consigned to the care of Heaven for the fulfilment of its own promise to make of the bond-

[1] Exod. iii. 7.

woman's son 'a great nation,' is still more touching. Both mother and son are seen languishing in the desert, and at the point of death from thirst. Here, again, the same divine Person called 'the Angel of the Lord' speaks to Hagar from heaven, directs her what to do for her all-but-expiring child, and opens a fountain of 'living water' before her eyes—the favourite emblem of *Himself* in all his covenant blessings to his people, whether in the Old or New Testament. He calls *Himself* the fountain of 'living waters,' and invites men to drink of these waters 'freely.'

He shows Himself as a Saviour.

As illustrations of the Angel's *character* both these narratives are extremely striking: they show Him in the office of a SAVIOUR, and unfold His omniscient and omnipotent compassion in these beginnings of His ways 'of old.' They declare His personal and official fulness, and portend the depth and richness of those blessings which, in after times, He should diffuse throughout the world.

Appearance of the Angels to Abraham.

We select two examples more from the history of Abraham, strongly indicative of the Mediatorial office and functions of the Angel-God. They occur in the 18th, 19th, and 22d chapters of Genesis. These narratives are too familiar to Bible readers to require more than a recalled attention to them in connexion with the point before us. It is unquestionable, that of the three men entertained by Abraham on the plains of Mamre (though all were celestial beings, and in appearance only, men), one was immeasurably superior to the other two in dignity and mysteriousness of character. It is evident too, that (though Abraham when he saluted them, and tendered his hospitalities, was

equally ignorant of the true character of them all), soon the veil began to drop from One whom Abraham with delight mingled with awe recognised as the Lord from heaven. He plainly referred to previous manifestations, and to promises made by himself to the patriarch, and to Sarah his wife. He repeats and confirms these, and declares himself the Lord to whom nothing is impossible. Rising up from the tent and the entertainment, the three proceed on their way to the cities of the plain, Abraham accompanying them a certain distance. Then, as it appears, one tarries for a season with Abraham, after having prefaced the separation from the other two by a communication, the purport of which was, that He the Lord would vouchsafe to His servant and friend information He had hitherto withheld.

One, the Angel of the Lord.

Now all that follows is demonstrative that this mysterious Man was the Lord Himself, and the very same who is elsewhere called 'the Angel of the Lord.' The fact that he appeared in a visible form, and had thus descended from heaven to mingle with men, and attended by angels, sets this point beyond need of further proof; as also do his own words, 'I will go down now, and see whether they have done altogether according to the cry which is come up before me; and if not, I will know.' Such words are appropriate to God only, and to the Angel-God rather than to Him whose Angel He was. Then, also, the address of Abraham to Him deprecating the destruction of the guilty cities, and pleading before Him so importunately to spare them—and his answers so full of sovereign majesty, judicial holiness, and yet of yielding tenderness: these are all

characteristics of the Mediator; they are all pertinent to the Angel who presides over all human destiny, and is equally the Minister of wrath and salvation to the world. His power to pardon or to punish—to accept intercession or to reject it—to determine on what conditions, or to what extent He will forbear or display His terrors—these prerogatives all belong to 'the Angel of the Lord,' and are as explicit declarations of a Mediatorial Sovereignty as inspired testimony could supply.

His appearance to Lot.

Verse 33, which closes chap. xviii., probably furnishes us with the clue to the narrative contained in the chapter following it. 'The Lord went His way'—probably toward Sodom—though it is not explicitly said that He entered it, at least not with the two angels before mentioned, who refer to their commission to destroy Sodom, and urge Lot with his family to a speedy exit. Thus far the two angels appear to have been alone, and to have acted by the authority of the Lord whom they had left with Abraham. What follows, however, as explicitly assures us that the Lord Himself had joined them, for 'the Lord' is said to have been merciful to Lot and his family; while Lot is also represented as supplicating *the same Being who had had mercy on him* to permit him to stop short of the appointed refuge, and to turn aside into the city Zoar.

The *answers* made to Lot are equally in proof that he was not mistaken when he addressed the Being who had rescued him as the Lord, for He promises not to overthrow the city for which Lot had spoken: and further, that He could not destroy the fated cities until Lot had entered Zoar. After this, it is added, 'the LORD rained brimstone and fire from

the Lord out of heaven'—a form of expression on which no very sure conclusion could be rested in favour of more than one Jehovah as concerned in the destruction of these cities, but as it is in harmony with the whole course of the narrative, and with the fact that up to the moment when the destruction commenced, there was a JEHOVAH present on earth as well as in heaven, in the person of 'the Angel of the Lord,' who, after he had parted from Abraham had accompanied Lot in his departure from Sodom.

His appearance to Abraham in his temptation.

To pass to the 22d chapter: This contains the very impressive narrative of Abraham's temptation in the command given him to offer up his son Isaac in sacrifice. The whole narrative is full of interest, not more for the moral lessons which it teaches, and for the example of devoted piety thus exhibited than for the *symbolic* nature of the entire transaction. It is, however, proper to confine attention to the illustration which it affords of the personal and official character of 'the Angel of the Lord,' who appears prominently in the midst of the scene, and who declares himself to have appointed and arranged the whole. Hence, the name and attributes of God are assumed by the Angel as before. 'Now,' said He to Abraham, 'I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from ME.' This language, connected with the early verses of the chapter, shows that the same Being issued the command and required obedience who now testified His acceptance of it by a voice from heaven; and again, by a voice from heaven after He had accepted the sacrifice of an animal in the stead of Isaac. He confirms all His

previous engagements with the patriarch, and with such additions as served to magnify His sovereign grace.

It is especially to be noticed how characteristically 'the Angel of the Lord' acts and speaks on this occasion. He appears as the Angel-God, and ordains things most wonderfully illustrative of His own grand office as a Sovereign Mediator. He swears by HIMSELF as one possessing the ineffable Name, and declares His power to bless, as God blessed man in the beginning. He had watched over the scene preparatory to the intended sacrifice as He had done over Hagar in the wilderness—all had been done under His eye as the Angel-God as it was by His command, and He interposes to arrest the father, and to save the son, at the very instant when it could have been effectual for His purpose. Suddenly His voice descends from the heavens, calling, 'Abraham, Abraham'—thus evincing His own profound interest in the scene, and his prerogative of saying, 'It is enough'—'stay now thine hand.' Here we discern both His authority and His grace: His right to appoint whatever tests He pleases of the faith and obedience of His servants, and to pronounce them acceptable in His sight. His grace also is manifest in sparing the feelings of the father, and in saving the son the infliction of suffering and death. No more was exacted from either than was necessary to the end in view—to try Abraham's faith, and to confirm to him the promises.

This temptation foreshadows the mystery of Redemption.

But if, in addition to this, we scan the nature of the scene, and consider that it was intended to represent the one great offering for the world in 'the fulness of time'—that the Angel-God then, and

there, foreshadowed the mystery of Redemption to Abraham as His friend, centuries before it came to pass, and that he was thus privileged, in a very peculiar manner, to see the day of Christ—we behold the most wonderful forecasting of His glory ever granted to men before His actual coming, the very gist of His agency, whatever forms it might assume before men, and the complement of His title in its profoundest significance—'the Angel of the Lord.'

The appearances of the Angel to Jacob, eminently Mediatorial.

Other examples are here adduced in proof of the Angel's Mediatorial Sovereignty. Take together what is found in chapter xxviii. 31 and 32 of this same book of Genesis: they belong to the history of Jacob. The first is the familiar but sublime vision of *the ladder*, which gave to the place where it happened the name of Bethel, or God's house. By connecting this narrative with a passage in the 31st chapter which describes a second vision of Jacob, we learn what we might have confidently inferred—that this vision of Bethel was an appearance of the Angel-God to Jacob. This point is therefore settled beyond controversy for the Angel there tells Jacob that he was 'the God of Bethel,' to whom Jacob had offered his vow, and dedicated his stone pillow. All that need, therefore, be added here is, that this vision was no less demonstrative of *His Mediatorial character* than of His personal Divinity. For what image could so appropriately symbolize this as the ladder, denoting an *established medium of intercourse between heaven and earth?* God Himself—that is, the Angel-God—is seen above it ruling this intercourse; thus showing that He is at the head of that glorious system of gracious guar-

dianship over men, but especially over His people, which is the great idea of Mediatorial Sovereignty.

Nor could the *bond* of union between heaven and earth in his own complex person as the God-man, from which all beneficent results flow to the race, have been more beautifully symbolized than by this wondrous ladder; while, undoubtedly, the great point of instruction to the patriarch was *his own inviolability, and the sure preservation of his posterity*, on the ground that these were made necessary by the plans of His Providence in the uplifting of this mysterious ladder. 'Of whom,' says one, 'as according to the flesh, Christ came, who is over all, God blessed for ever.'[1]

It is not important after this, to add more on the passage in the 31st chapter before referred to, than that it is in admirable keeping with this vision of the ladder and of the angels, as showing how ceaselessly Jacob in his toils, watchings, and perils, was under the eye of this God of Bethel, and how singularly He made 'all things to work together' for his 'good:' how He counteracted the designs of Laban's fraud and covetousness, disarmed his wrath when he pursued after Jacob, and brought to an amicable conclusion a scene threatening a very different end.

We have in the sequel other instances of His care, fulfilling to the very tittle His promises to the patriarch when he left his home, and when about to return thither. He is still reminded of the Angel-God, the ladder, and the ministering hosts upon it; for as he went on his way 'the angels of God met him,' in tender intimation both of coming

[1] Rom. ix. 5.

perils, and of coming deliverance. Another host headed by his injured and vindictive brother was at hand, and 'God's host' was paraded before him to give assurance, that however menaced and troubled, all should be well. But after this, the Angel-God himself appears close in the rear of His own hosts, and meets the man, as man—alone, and at midnight, when his companies had all passed on before him. The MAN who had shown himself to Abraham at his tent-door, and whom he had supplicated, not for himself but for his lost neighbours, now comes to one of his descendants in the same form, and is again supplicated with weeping, to turn away impending woe, and to bestow His all-powerful blessing. Had we here been again left to inference, we should have felt as fully assured as in the former case, that this mysterious man with whom Jacob wrestled and prevailed, was the Angel-God. But Hosea puts this point beyond all doubt by telling us it was 'the Angel' to whom Jacob wept, and made supplication—that 'he had power with God' —that he 'found him in Bethel'—and, that 'the LORD is His memorial.'[1]

These appearances, mystical foreshadowings of His manhood.

From this it will be obvious, how profoundly characteristic this scene is of the Angel's relation to man, and of the infinite benignity of His nature. It shows us how mysteriously He descends upon man, and in how manifold ways He imparts to him succour and safety: how richly He blesses, and how condescendingly He permits the approaches, nay, the most impassioned entreaty of His creatures: how He suffers them to *hold* His omnipotency as if it were overmatched by their weakness; and con-

[1] Hos. xii. 3.

nects with this strange contest of need with infinite sufficiency both a sure reward, and a *life-long discipline*. There is no Old Testament example of God's condescension comparable to this, though it abounds with marvels of grace which mere reason would surely stumble at. In no other instance, did He permit himself to be *embraced:* at most, He was only *seen*. Nor is it possible to refrain from believing that the mystery of *communion* with Him through the Manhood He was afterwards to assume, was then strongly indicated—that it presented an image of the man of Nazareth encircled with his disciples, and the still more spiritual and divine fellowship with the God-man as glorified, which at once bespeaks the fulness of his Name, and the deepest fact of redeemed existence.

Exodus iii. In the Angel's appearance to Moses, his Godhead solemnly announced.

The example of the Angel's manifestation in the third chapter of the Exodus next requires notice, since it is unquestionably the most wonderful, and in certain respects, the most suggestive instance yet adduced. The scene, the symbols, the majesty of the utterances, the occasion, and the results, are all stamped with the utmost sublimity and awfulness. He is introduced as 'the Angel of God'—as 'the Lord'—as 'God.' He solemnly declares himself to be 'the God of Abraham, the God of Isaac, and the God of Jacob,' at which thrilling announcement Moses quailed and 'hid his face.' Further, the Angel in reply to Moses anticipating the scepticism of the people, and their inquiries for his NAME, at once asseverates his absolute Divinity by appropriating the name Jehovah to himself: 'I am that I am': 'this is MY NAME

for ever, this is my memorial to all generations.' The Godhead of the Angel is, therefore, here presented to us in the form of an express and solemn oracle immediately from himself as 'the Word of God.' His Mediatorial Sovereignty is expressed to Moses in terms equally explicit. He calls to him, and commissions him as *His servant* to effect the deliverance of Israel. He will take no denial; He is peremptory in laying on a solitary and trembling mortal this great burden with all its risks and difficulties. He declares his Name to be warrant of Moses to Pharaoh, and to Israel, and gives him power to work such miracles as should prove his Godhead before that idolatrous people, and the authority of his own commission.

The same Being who gave him the commission, visibly present with him in its accomplishment.

Now all this was undoubtedly within the scope of His prerogatives as the Angel-God, the Mediating Sovereign acting on God's behalf for the deliverance of Israel. In this capacity, all power belongs to Him, whether in heaven, or in earth; but the power in most intimate alliance with His own great office, and with the welfare of His Church, is His *pre-eminently*. By this vocation, therefore, Moses was clearly marked out as the minister of the Angel-God from the beginning, which, as it will afterwards appear, it is important to bear in mind. The Being from whom *immediately* Moses derived his office and credentials is clearly the Being whom we afterwards recognise as visibly present with His servant, directing him to all the measures proper for him to take in furtherance of his task.

The other part of the testimony here given to the same effect, is found in the outpouring of that ineffable benignity and sympathy toward the op-

pressed and suffering of our race, which is the one and unmistakeable characteristic of the Mediator-God, when or wherever He appears. How inexpressibly tender and full is that brief sentence, 'I know their sorrows, and I am come down to deliver them!' This is the Angel. He calls the enslaved nation His people, as possessing sovereign rights in them, and as they were His subjects for purposes the most beneficent, and in harmony with the very existence and glory of His own office.

Exodus xx. 22 apparently contradicts this view.

Passing over the Angel's appearance and agency in the destruction of the Egyptians in the Red Sea, we turn to the 22d chapter of this same book of Exodus, and 20th verse, where a statement is found, which on the face of it would seem to impugn our doctrine of the constant agency of the Angel-God in the legation of Moses, both in Egypt and the wilderness. The passage runs thus: 'Behold, I send an Angel before thee to keep thee in the way,' etc. Now, had it been in accordance with the narrative of Moses whether foregoing or subsequent, to ascribe his mission to God, and not to the Angel, the account of the mission of the Angel in this place by God might be viewed as in due order, and to this effect—that henceforth, His intercourse with him and the people *as God* would cease, and that of the Angel be *substituted for it.* This would make all clear. But it is demonstrably true, as we have seen, that Moses received not his commission, nor performed his miracles at God's command, but through the Angel-God. Nor is there the least evidence to be gathered from the narrative that the Angel ever withdrew from his charge, or that God Himself took his place.

Neither a first nor a restored appointment of the Angel announced.

The words then, now referred to as those of God Himself (which assuredly they are), cannot be understood as announcing an original appointment of the Angel to take visible charge of the people, nor can they be understood as implying a temporary withdrawment of the Angel from His charge which He was now to resume.

Nor does it refer to a Ministering Spirit.

Again, had the terms in which the Angel is described been suitable to the nature and condition of an angel in the ordinary sense, we might have interpreted the passage as setting forth the fact that henceforth, one of these 'ministering spirits' was to be invested with the oversight of the Congregation while in the desert. But the words will bear no such meaning; while the very threatening of God to abandon them subsequently to this, for their trespass in the matter of the golden calf, lest He should consume them in the way, and to send an *angel in His place* (a message which the people received with the utmost dismay), plainly shows that no creature angel could be meant here, but, that the same Being who had commissioned Moses to deliver them, and who had up to that time visibly guided them, was the very person promised in this passage, and no other.

The words are part of the oracles given in the Mount.

It remains therefore, that the words must be viewed as part of a section standing by itself; or, that, if carried back, or forward to any extent in the narrative, they are to be regarded as part and parcel of those divine oracles given to Moses in the Mount, from *the* '*excellent glory*' which clearly was displayed there, as in after times it was in 'the holy mount,' when the voice of God Himself was heard by the disciples from the midst of it.

The Transfiguration—the key to the true meaning.

Now, it seems that this fact of later times is the key to the one now before us: for though it must be maintained conformably with the narrative, and other express statements we need not here notice, that the Angel-God was the Person ostensibly present, and that He spake the Law from 'the midst of the fire,' it is equally true that the Eloim were there *conjointly;* and there is every probability, amounting to certainty, that God then did speak the words to Moses here recorded *with the view of investing the office of the Angel with the most awful sanction possible.* He thus put the people and their leaders on their obedience in the most solemn manner, and also upheld the grand foundation-doctrine of Revelation, and especially of Mediation—that GOD IS TRIUNE; and that in the Angel-God men were required to discern and worship the Name and Image of the INVISIBLE JEHOVAH.

This view confirmed by the discourses of Moses.

Hence, that solemn preface of Moses to his last discourses—as if this were his own view and record of the fact derived from his most secret and profound converse with God—'Hear, O Israel, the Lord our God is One Lord'[1]—a declaration amounting to little more than a solemn truism, unless uttered under the inspired impression that the historic revelations of the Godhead in the Pentateuch might be wrested on the one hand, to countenance a gross and hateful Polytheism, or on the other, a spurious Unitarianism.

This section of Scripture thus disposed of, which if unexplained, might involve the strain of the narrative in respect to the manifestations of the Angel-God in some obscurity, the sequel to it is

[1] Deut. vi. 4.

abundantly self-testifying. It is expressive of the *Mediatorial character of the Angel, and of his uniform presence with Moses and the Congregation in the wilderness.* As it was clearly the Angel who threatened to withdraw from the visible guardianship of the people, lest He should be provoked to destroy them (to which there is allusion made in the 2d Psalm, in the words 'Kiss the Son'), so is it to the Angel, and not to God that Moses makes suit for the revocation of this threatening, and the restoration of the favours subsequently mentioned. All this is so plain that no further reasoning is necessary to establish it.

After the examples adduced, we refrain from extended discussion on other passages in the Pentateuch and the books immediately following, where the Angel-God again and again presents himself to our notice; as when Joshua beheld the man near Jericho, who proclaimed himself the 'Captain of the Lord's hosts,' and who commanded him to loose his shoes from off his feet, as He commanded Moses to do when He appeared to him in the burning bush: or, as when He appeared after the death of Joshua, and reproved the people for their disobedience in not destroying the Canaanites, declaring that He would not further aid them in carrying out their settlements.

There are also in the book of Judges His appearances to Manoah and his wife—and to Jephthah. In both these, the Angel-God is seen in the characteristic glory of His earliest manifestations—as the Saviour of the afflicted and helpless nation—as the hearer of prayer, and the accepter of sacrificial worship. Majesty, authority, grace, and interposi-

tion, are here seen strongly blended. The God and the man are intimately associated in that *sovereign ministry* from which all human help arises, and without which association such help could not exist.

The pillar of cloud the visible token of the Angel's presence.

This investigation of the Mediatorial character of the Angel-Jehovah seems pertinently closed by adverting to the stated visible manifestations of the divine presence which signalized the history of the Exodus, and which for ages afterwards, were the wonders both of the Tabernacle and of the Temple. The first notice of this phenomenon occurs in the narrative of the passage of the Red Sea, where it is called 'the pillar of the cloud,' and especially declared to be the visible token of the Angel's presence and tutelage in that eventful crisis. It was from this that light gleamed at midnight for the guidance of Israel, and brought darkness also on the pursuing host. It was from this as the place of his pavilion, that the thunder broke in peals so terrific, and the lightnings flew like shafts of fire, so that the earth seemed to tremble, and the heavens to be enwrapt in devouring flame. These portents, and means of destruction to the foe, all issued from the 'cloudy pillar,' and showed that it was no creature angel that shrouded himself within it, but the Being of whom Solomon said, 'that He would dwell in the thick darkness;'[1] and David before him, 'He made darkness His pavilion, hailstones, and coals of fire.'[2] 'He bowed also His heavens and came down, and darkness was under His feet.'

The 'Glory of the Lord' not to be con-

Doubtless, too, the 'pillar of the cloud,' and the brightness called the 'glory of the Lord' (probably

[1] 1 Kings viii. 12. [2] Psalm xviii. 7.

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founded with the pillar of fire.

only a luminous portion of this same 'cloudy pillar'), were the recognised symbols of the divine presence appearing sometimes on Mount Sinai, sometimes on the Tabernacle, or at other times, 'came by the way of the wilderness,' as if to declare sovereignty of movement not reducible to law, much less subject to any human will. This seems to have been distinguishable from the broad, dense, cloud or mist that overspread the face of the desert, and the fire which illuminated the very boundary of the encampment, like a grand central lamp hung on high by the hand that garnished the heavens. 'The cloudy pillar' and 'the glory of the Lord' that shone from the midst of it, were clearly the symbols of the divine presence, and the place of the Oracle. 'He spake unto them,' says the Scripture, 'in the cloudy pillar.' He promised also to appear on the Mercy-seat and in the Cloud (as we know)—the shrine of a radiance which pierced the veil, and filled the outer sanctuary on memorable occasions.

Both, symbols of the Angel's Godhead.

Now, there cannot be a doubt that these appearances were those of the Angel-God: they were at the first, expressly connected with His presence and office in destroying the Egyptians and saving Israel: afterwards, they are mentioned merely as repetitions of something before seen, and, as in some degree, familiar phenomena. The Angel threatens to withdraw these tokens of His presence, lest He should be provoked to destroy the people; but, is prevailed on by the intercession of Moses to retract His threatenings, and to make these tokens *permanent*. He said, 'My presence shall go with thee, and I will give thee rest.' But all this is finally confirmed by Isaiah, for he calls the Being

who saved the Israelites, the 'Angel of His Presence'—a phrase which manifestly assigns to the Angel the visible appearances of God to His people. The word 'presence' here, must be interpreted by the facts of the history to which it alludes, and which, as we have seen, clearly determines that the Being who was thus manifested, did not merely *represent* God, but was *himself God*: and that in fact, the latter was necessary to the former.

Historical proofs of His Mediatorial character.

Without referring here to the profound *spiritual* fact symbolized by these visible manifestations of the Angel-God, it is sufficient to call attention to the plain *historical* import of them in proof of their mediatorial sovereign character: they were symbols of *protection*, *guidance*, and *rule*: they were pledges of *safety* and *maintenance*—of *instruction and discipline*. Commands and promises, covenants and laws, were comprised in the oracles that issued from this cloud and pavilion of glory. What more striking proofs of a mediatorial rule could we desiderate than these? and that 'the Angel of His Presence' is indeed, 'Emmanuel, God with us?'

CHAPTER V.

MEDIATORIAL SOVEREIGNTY DECLARED BY DIVINE TITLES.

Redeemer.

Import of the Title.

We purpose to show, what is the import of this Title: its application to Him already shown to be the Word and Angel of God: and its bearings on the essentially sovereign office of the Mediator.

A redeemer is a deliverer, a saviour; and it is a title so often applied to God in the Old Testament that to cite examples in detail would be tedious: they occur in the prophets (particularly in Isaiah)—rarely, if at all, in the historic books of the Old Testament. The application of this term to God in all cases whatever, when any acts are referred to save those which men perform for one another, is so indubitable, that were it necessary, the divinity of Him to whom Redemption is ascribed in the New Testament might be firmly established by establishing the sense in which the term is uniformly used in the Old. Here, God so frequently, and with so much speciality, challenges this title with all its attributes and glories as exclusively His own, that it were the plainest blasphemy to apply it to a creature however exalted—not less than to give His 'glory to another,' or His 'praise unto graven images.' Some of these passages are among the most sublime assertions of Divinity found in a

book that abounds with them, and seem to have been left as if to warn us lest we suffer ourselves to think of a Redeemer as less than God, and thus lose sight of His *Majesty* by fixing our regards merely on His *condescension.*

To be a Redeemer and a Saviour are certainly nothing less in Scripture testimony than to be a Creator and a God. The relations differ, but the attributes are the same. The works differ also, but the same Being alone can perform them. 'Thus saith the Lord, the King of Israel, and his Redeemer the Lord of Hosts, I am the First and also the Last, and beside me there is no God.'[1] 'Thus saith the Lord thy Redeemer, and He that formed thee from the womb, I am the Lord that formeth all things.'[2] 'I have declared, and have saved, and have showed, when there was no strange God among you; therefore ye are my witnesses, saith the Lord, that I am God.'[3]

A Redeemer, a Saviour in a peculiar sense.

It must be borne in mind, however, that, though, as has been stated, a redeemer is a saviour, the converse is not true, that a saviour is a redeemer. A saviour is one who delivers others from evils by *whatever means;* a redeemer is one who acquires his title as a saviour in a particular way. He saves from evils, but it is by an act or acts of *redemption;* and he acquires his title and his rights from this source alone. Hence, when the title of Redeemer is assumed by God, some great and mysterious peculiarity of relation to His creatures is presupposed, and some act or acts which He has done altogether apart from the ordinary course of His providence.

[1] Isa. xliv. 6. [2] Isa. xliv. 24. [3] Isa. xliii. 12.

Historic deliverances foreshadow the spiritual redemption.

Thus, though it is quite correct to say that whenever God bears this title Redeemer, we are not to refer it to *one class of acts* which He has performed (*i.e.*, the historical), much less that these acts are strictly those proper to Redemption (they are figurative only); it is equally correct, and more important to hold, that even acts of the historic class and the title founded on them are so denominated because *some prior relations and acts to those specified* have given birth to them. The historic, therefore, are denominated from the evangelical—not the evangelical from the historical (as is sometimes affirmed); and they are so denominated, because they bear some analogy to what is still future, and are meant as *proofs and illustrations* of a character destined to a higher and completing development.

Thus, it will become obvious why a certain style of thought and expression pervades these inspired ascriptions. These, or the events illustrating them, hold forth the signs of much deeper truths. They all presuppose relations and purposes variously unfolded; so that though Redemption in the strictly literal sense could not be predicated of any or all of them, they might properly belong to the character of a Redeemer, and be set forth in such phrase as appertained unto some predestined, but unaccomplished work, of which they became typical, and which by its own grandeur should carry with it the crowning vindication of the title.

Definition of redemption.

Now, it is indubitable that the strict and proper notion of Redemption is an act by which a person or thing forcibly or lawfully alienated, is recovered by, or for, its former possessor, and to its rightful relations and ends. It is essentially a *transaction*—a

quid pro quo. It is not a rescue or a recovery by *force*, but by an *equivalent* tendered to the detaining or claiming party, who in consequence of such stipulation delivers up the person or thing to the party tendering the ransom.

Such is the true and literal notion of Redemption, and such is the ground of the title in respect to Him who rightly bears it. We refer here but to three examples in proof of this view of redemption. Exodus 13th chapter, 13 and 15 verses: Numbers, iii. 47, in both which the ransom for the first-born is prescribed: and Exodus, xxx. 12, in which the ransom for the soul is prescribed in money value, at half a shekel.[1] If a person then be a saviour in certain cases, it is because he is a redeemer, and not otherwise. This is, we apprehend, the true reason why God is called 'the Saviour:' it is not because He is a Deliverer merely as set forth in the Old Testament, but because He is a Redeemer in the strictest sense.

Redemption figuratively used, presupposes its literal truth.

Hence, in a multitude of passages, and for a

[1] The shadow of the Bible doctrine of Redemption is strongly cast over the political institutions of many nations: instance the following from Thrupp's Anglo-Saxon Home, p. 148:—'The customs of the Anglo-Saxons were based on those of the Germans. With the view of giving full effect to the system of expiatory compensations, they valued every man's life at a fixed amount, called his wehrgeld or were. This was the sum to be paid for killing him, and was the amount at which he might redeem his own life when forfeited.' The principle, however, may be traced in systems of modern jurisprudence; judicial awards for various offences, though necessarily punitive, being often in their nature *compensatory*, as in fines, etc. The same principle is ramified throughout our *moral* nature, since in all cases where a default is recognised in answering to obligation, whether toward God or our fellows, the only set-off against a sense of guilt is found in a balance struck between the vices and the virtues, the latter being supposed, when predominant, to compensate for the former. Whenever a man shrives himself, this is his price for absolution.

multitude of acts in which Redemption in the literal sense is out of the question, and *deliverance* merely is intended, the terms Redeemer and Redemption are familiarly used. They are, it may be, altogether declaratory of deliverance by power, not by price; and as such, are clearly so many examples wherein the words are used allusively and figuratively, not literally. Of this there can be no question. But still it may be asked, would such passages have been found anywhere in Scripture, had there been in it throughout, no doctrine of Redemption? Assuredly not. For, as the figurative and improper use of words always supposes a primitive and literal one, so must it be understood in this case. The tropical use of the words Redeemer and Redemption as applied to God and His acts, is in proof that there is a primary and literal sense in which they belong to Him; and that therefore, the former are to be interpreted by the latter—viz., in the sense of proofs, illustrations, and types of the true Redemption, and the great Salvation—nothing more.

The mystical and literal use always in close combination.

The mystic nature of the acts referred to will readily be made out by even a cursory view of their general tenor, and what they fairly imply. Some of these relate to persons, and these persons of note in Scripture: others (and these are far more numerous) refer to the Israelites as a nation, their rescue from Egypt, their preservation in the desert, and their after history when settled as a people in Covenant with God. Now, whether we take into consideration one or other of this class of passages, the higher and lower senses of the words will be found in close combination, because really so related; the one being what the soul is to the body—the spiritual

to the material—or, rather, as Providence itself as an external, but intimately related administration stands to the great primary principle and work of Mediation.

Example—Jacob's benediction, Gen. xlviii. 15.

As an example in point, we select, first, Jacob's benediction of Joseph's sons, Gen. xlviii. 15; which may be said to comprise a solemn profession of his faith: 'God, before whom my Fathers Abraham and Isaac did walk, the God that fed me all my life long until this day, the Angel which redeemed me from all evil, bless the lads.' This passage is remarkable for several reasons, one of which will be afterwards cited. It is here introduced to show that an individual man is recognised as the subject of Redemption by the Angel, and in the passing and familiar way which indicates that this was no strange doctrine to those who heard it, but *a traditionary and family heritage*, and the very core of the Covenant in which his fathers shared as much as himself. That this Redemption could not have been understood as merely or chiefly a temporal one, is further evident from the comprehensive form of the language used—'from all evil;' explained as this subsequently is by the Patriarch's expiring ejaculation, 'I have waited for Thy salvation, O Lord!'[1] This was Jacob's confession as a man, made long before the deliverance of his family from Egypt, and stands altogether irrespective of the events to which the word is so often applied. It recognises God as a Redeemer in a sense far too lofty and comprehensive to be resolved by any interpretation which shuts out the notion of a redemption *of the nature of man*, and

[1] Gen. xlix. 18.

that salvation which alone can be called 'great' as partaking of this character, and in this view, the first and last thing in the dispensations of Heaven.

Job xix. 25.

A similar instance is taken from Job xix. 25. In these familiar but striking words, we again trace the confession of a great Patriarch: 'I know that my Redeemer liveth,' etc. It is still more evident from this example than the former, that the term Redeemer is used in the highest possible sense, as well as to denote the most glorious of all Beings, for He is expressly called God. We have no evidence that Job cherished the least expectation when he uttered these words that his life would be spared, much less that his former prosperity would be restored. He could not, therefore, regard God as his Redeemer in a temporal sense. Besides this, his own words point us clearly to the nature of his faith as referring exclusively to spiritual objects, for he avers that his Redeemer would 'stand at the latter day upon the earth'—and that in his 'flesh' he should 'see God.'

If, then, we consider the import of this remarkable confession, and the condition, experience, and prospects of the man who witnessed it, we cannot doubt that an office is here ascribed to a Divine Person utterly separate from all political and temporal relations whatsoever—one that respects man neither in his social, domestic, or physical condition, but solely in his nature and destiny. It would be trifling with the passage to attempt to dislodge such a meaning from it, and to impose any other, in accordance with a contrary theory. It stands out of the inspired record in perfect isolation from all *secondary and secular aspects whatever*, at once pure,

sublime, and perfect, to a degree unparalleled by any other personal declaration of the kind found in Old Testament story. There is no evidence that the Patriarch knew anything respecting the Mosaic records; that he lived under the Law; or, that, like Jethro and others, he had mingled with the Israelites in any of the great scenes of their political and religious history. The land of his birth and the scenes of his greatness and tribulation were far away from those of the sacred story, if not from the country of their great progenitor Abraham; while the sentiments and style of the book, its references to early times and prevailing customs, the purity of its moral maxims and the majesty of its theology, all tend to impress us with the conviction, that whoever might write the book of Job, Job himself was no more a Jew than he was a mere dramatic person. He was a most venerable chieftain of early Gentilism, like Melchizedec; doubtless not far removed in descent from the postdiluvian fathers of the race, and the genuine inheritor of their faith and blessing.

The Psalms.

Again, David employs the words Redeemer and Redemption in the Psalms, with such emphatic personal references as exclude all doubt with respect to the Being he recognised as the stay of his spirit. The ascriptions to the Redeemer are so many and marked in the Psalms, that their evangelical meaning cannot escape us: they are so full of meaning, and burdened with emotion, that they could not but express the sublimest faith, and the almost Christian assurance of hope as to the great upshot of human existence, amidst all the dispa-

raging facts, strange experiences, and impassioned outpourings of sorrows, to which the most eminent examples of piety were subject.

Redemption the primitive faith before embodied in divine record.

Without further examination of particular instances, which might be greatly multiplied, it is pertinent here to inquire, how it came to pass that men very remote from each other in point of time, country, and condition, should have so wondrously agreed in the expression of their faith and devotion toward a REDEEMER—an expression, be it observed, quite as decided and full *in the earliest as in the latest instance*. This fact strongly speaks in favour of the *primitive origin* of this great doctrine of patriarchal belief, from which Judaism took nothing away, and to which it may be said to have added little. The man who lived under the Law, and the man who lived before, or 'without the Law,' stood on a common ground, without pre-eminence in this respect. They united in one confession of a Redeemer, and in ascription of the heartiest homage to Him. It is impossible to put this fact down to anything but *primitive tradition*, received and handed down from the days of the deluge by Noah and his descendants. This treasure belonged to these in common, but was soon corrupted and lost by the great body of them, as would probably be inevitable when not strengthened and vivified by fresh revelations, or by successive divine visitations to tribes, or individuals. Many of the details of these traditions may have perished, but the main doctrine they contained never died out, because piety itself never died out, even in the worst times. It lived in the shrines of some households, and in some haunts, though but as 'a bruised reed, and smoking

flax,' in the world till finally *incorporated in the divine records*, and so preserved to the latest times, as the day-spring of faith which had greeted with heaven-born purity the morning hours of time, and the infancy of man.

It underlies all doctrines of Providence.

Having thus endeavoured to establish the truth of a primitive doctrine of Redemption at once literal and personal, as the one great central fact and mystery of primitive faith, it is easy to show on what grounds it should come to be extended *to interpositions* of God for the relief and happiness of an individual, or a nation. For, it hence appears, that these, of whatsoever sort, sprang out of it, and were designed to confirm, illustrate, and, in sundry ways, to promote its objects. Redemption proper is the one great interposition of God for man, which when established, renders every other recorded form of it credible by rendering it reasonable: it is fundamental to all the rest, and, in truth, contains them all from first to last. Such is the pervading idea of Revelation; so that we well understand how it is generally and familiarly applied to the case of an individual or a community. For example, when Jacob, David, or any other Psalmist applies it to one, or to a series of providences in his own behalf, or that of his country, he did so, *because a Redemptional Providence is a necessary counterpart of a Redemptional Grace* and its relations to every human interest. That which saves and perfects the *nature* of man must entail upon him all minor interests as an appanage to itself.

The term applied only to Israel—the Church.

Hence, too, when Israel's deliverance and settlement are described as redemptional acts, they are so described because they stood directly in the line

of the divine counsels for bringing about the great consummation, and were preparatory measures to this end. Who were the Israelites, said to have been 'redeemed' by being delivered, but the people of the Covenant and the Church? Everything belonging to their history was *mystical*. To this Scripture bears ample testimony, and the propriety of this denomination, therefore, rests securely on the basis of this relation. Had they been a secular instead of a sacred people, all this would have been unintelligible; but, though many other nations beside Israel are named in Scripture, the same language is never employed when these are in question. The *redeemed people are the Covenant, the Church people*, among whom the great primitive doctrine of Redemption was preserved, and among whom it was to be progressively unfolded, and finally perfected.

Embodied in their institutes and history.

In conformity with this view, the proper idea of Redemption was embodied in some of their institutes, and made a very leading one throughout their economy. Of this the Jubilee is a striking example, since this is not only made the type but the origin of the term GOSPEL, which is only the full revelation of the system of Redemption.

The history of Jewish deliverance is also employed by the prophets in the same way: 'I gave Egypt for thy ransom; Ethiopia and Seba for thee.'[1] And, again, when the former deliverance is made the type and pledge of others still to come, 'Therefore, will I give nations for thee, and peoples for thy life.' This language is indeed pervading, and in this verse is strikingly apposite when applied to

[1] Isa. xliii. 5.

either the deliverances of the Jews, or those of the Christian Church generally. In this broader sense, no doubt, it is frequently used, but uniformly as descriptive of deliverances by *power* taken from the great fact of deliverance by *price:* they are inseparably associated.

With regard to political events foretold by the prophets regarding the final weal of their own nation, this is so thoroughly a settled point that it is unscriptural and fanatical beyond expression to dissever them. Here, as before, the higher truth rules the lower, and no national Jubilee can be reserved for this ancient people separate from the great *antitypal truth* on which all rests. For 'what God has joined together,' vainly does man strive to 'put asunder.'

The Redeemer the same Being as 'the Word,' and 'the Angel.'

It is to be further shown that this title and its related acts appertain to the Being who is 'the Word' and 'the Angel of God.' The proofs of this are ready and decisive; for,

The Eloim necessary to the doctrine of Redemption.

(1.) It is clear that if Redemption in the strict and proper sense of the term be the one leading fact and mystery of human life as it now is, and ever has been from the beginning, it is impossible to ascribe it immediately and personally to God in the peculiar Scripture sense of that term, because from its very nature as an exchange or ransom—a *quid pro quo—more than one person* must be concerned in it, or the solecism is affirmed of rendering somewhat to oneself as conditional to a certain result, instead of to another. On the notion, therefore, of one hypostasis in the Divine Nature, Redemption in the proper sense is impossible, and must be figurative only; as, indeed, Socinians contend.

For the same reason, the Redeemer, though of the Eloim, cannot be God, but 'the Word of God'—'the Angel-God.' The Redeemer must be the Person rendering the equivalent for the deliverance—the finder of the ransom (whatever it may be) to one distinct, though not *separate* from Himself, and in this single respect, to one greater than Himself. These hypostatic relations on which the very notion of Redemption rests, are, we need not say, New Testament revelations; and we therefore, for the present, only mention them. But this remark may suffice to show their importance; since the *Person* to be viewed as the Redeemer is clearly the necessary result of the literal doctrine of Redemption; for unless this be maintained in its integrity, and as it is finally unfolded in the New Testament, the whole aspect of Theology is changed, and the terms and phrases of Scripture are involved in hopeless obscurity.

The Word or Angel, of necessity the Redeemer.

(2.) This conclusion is confirmed by the antecedent course of observation on the character of 'the Word,' and 'the Angel-God.' Redeemer is, in truth, a more definite description of official character than either of these, though fairly implied in them. For it may be inquired, why He is called 'the Word,' and 'the Angel of God'? What is the word He proclaims?—what the work He is delegated as the Angel to perform? The answer is—the word and the work of a Redeemer for man. To speak and to perform this is not one of His functions or undertakings, but the whole of them. It is the very glory of His office, and imparts both unity and grandeur to every manifestation and every truth which Inspiration has recorded for all times, and for all people.

Redeemer is the crowning title of the many which God has assumed toward man: it is at once universal, and everlasting. It was not engrossed by a single people, nor its fulness diminished by special relations and temporary accomplishments. Pervading all particular engagements, and woven into every act of interposition from the earliest times, it made all these typically significant, as well as morally grand. They stood forth as representatives and pledges 'of good things to come,' and were projected before them as the shadows of bodies before the rising sun. And, now, that all these have long since died away, and the marvellous exists no more but in legendary fabrications which are an offence to reason, this alone remains, to use an Apostle's language, as 'rather glorious'—a sun to the world, risen to extinguish the earlier lights of time, and with its own splendour to fill and rule the day of the future!

Redeemer denoting one near of kin—a presage of the Incarnation.

It is unnecessary in confirmation of these views, to direct attention to the peculiar signification of the word Redeemer as denoting one near of kin to the objects of redeeming interposition when directed either to the recovery of their freedom or their fortunes. For, however just and even important this remark may be, this sense of the term may have been rather *acquired* than original, in consequence of the peculiar ordinances of the Mosaic law touching this point of kinship; unless we could suppose that in this, as well as other customs—such as the rights of primogeniture—of the avenger of blood—the matter of tithes, or even circumcision—we are to take the law of Moses as the transcript of something older than itself—a conjecture by no means improbable.

But be this as it may, it in no way affects the doctrine of Redemption, or the title of Redeemer. Were the notion of kin excluded from it in its primitive form, and merely combined with it at some later period, when Redemption had acquired certain *accessory* significations; still its substantial import would remain the same; while, it may be pleaded in behalf of even this acquired signification (if such it be), that it bears the divine sanction, and must, therefore, have been *of design* so appropriated as a striking presage of the *Incarnation*, the one event of the distant future, big with the fortunes of the race.

Mediatorial Sovereignty inherent in a Redeemer.

It remains only to evince how directly this doctrine and its application to 'the Word,' and 'the Angel-God,' bear witness to a *Mediatorial Sovereignty* as inherent in a Redeemer and His Redemption. This idea, it is true, is not essential to the title, or the work where merely human examples are concerned. Redemption may be undertaken by men from the impulses of generosity or of justice; or from those of patriotism and religion, as history abundantly declares. The Mosaic law, indeed, granted *rights* of redemption, and made the release of persons and property compulsory, at the instance of the near of kin, the Goel. Still, the notion of redemption does not oblige us to admit that of sovereignty, or the contrary. In general, redemption is rather a matter of *bargain and of suit*, whenever effected—not of *right*. The *power* is in other hands than those of the redeeming party; and consequently, *the sovereignty* of the matter, for the detaining party may refuse to accept a ransom for the person or thing detained, and may stand either

upon right or might in this rejection. Hence, it is obvious that even in respect to man himself, this principle may apply. He has clearly as a creature in a state of lapse and offence, neither the right nor the power to redeem *himself*. That which renders his Redemption *necessary is the bar to his competency for effecting it:* 'none of them,' says one, 'can by any means redeem his brother, or give to God a ransom for him.'[1] The right and the power can also as little consist with the power and position of any creatures, simply *because they are creatures*, and can have *no right* to interfere between God and their fellows, or to attempt anything which may involve some breach of the principles and order of His government. Hence, *the right and power of Redemption must be in God alone*, and His disposition to exercise that right must be of *mere Grace*. He might, on the score of justice and wisdom, have refrained from exercising it, and from making the world an example of His clemency at all: this surely is obvious. We have seen, however, that God has been pleased to bestow the Grace upon mankind which He denied to angels in transgression. We have seen also, that 'the Word' and 'Angel of God' is, personally considered, the Redeemer of the world; but He could only become so, according to the doctrine of Redemption before laid down, on a twofold supposition—first, that He could harmonize this proceeding with the unalterable rectitude and wisdom of the divine government, which implied, by whatever means done, the offering of '*a ransom*' for human nature—and, secondly, by subjecting that nature when so ransomed, to such a course of

To Redeem lies with God only, and is of mere Grace.

[1] Psalm xlix. 7.

restorative discipline as should harmonize with His own purpose in redeeming it.

Previous rights in man the foundation of Redemption.

It is clear that on this showing, *previous rights* in the creature are supposed as *the basis of a fitness and ability to perform the act or acts of Redemption* which the case required; and, that as a consequence of this, certain rights in and over the creature were *acquired*—namely, to rule and dispose of him. Without the first right, it is certain there could have been no antecedent qualification in the *Person* undertaking the office of a Redeemer: without the latter, *no power to carry it out.* The first being supposed, a congruous dignity in the Redeemer to His office could only accrue from a dignity of nature—a oneness with God in attributes of governing glory. The second supposes, that the Redemption being perfected in full accordance with *the interposition conceded*, all prerogatives and blessings are concentred in the office necessary to maintain its efficacy, and to secure its results.

By this Redemption special rights acquired. Both necessary to carry it out.

Redemption the basis of Government.

A Redeemer, therefore, must be a MEDIATOR, forasmuch as the conceded interposition implied in His office and the act by which it is ratified suppose *a mid-person* between God and the creature, who, while He secures for the creature all the benefits of His interposition, maintains also in their amplest extent, the prerogatives and the honour of God. Nor can we have any other notion of a Mediator conducting men through a course of probationary discipline but that of a *Sovereign Power* having all human beings and human interests absolutely consigned to His disposal—or, to use a Scripture phrase—'all things put under his feet.'

We see then, that an absolute, all-controlling

sovereignty, must be of the very nature of His office, and that it would be a nullity without this. It is God's power and dominion lodged in a Mediator, and put forth by Him in the exercise of a rightful prerogative, and in harmony with His work as a Redeemer. As Creation itself cannot be supposed but as a ground and sphere of dominion, so cannot Redemption be supposed but as the basis of a *Government*. In both, they are bound up together by the supreme Will and Wisdom; and in both, they are equally related to the ends proposed—the manifestations of the Divine Glory to, and by, the creature.

CHAPTER VI.

MEDIATORIAL SOVEREIGNTY DECLARED BY DIVINE TITLES.

Jehovah—Lord.

Jehovah—a Triune designation.

THE title Lord, and even God, in its oft occurring *relative* signification, may be shown to sustain the foregoing course of observation. They either imply or express the attributes of a specific sovereignty fitly denominated Mediatorial. It may be a proper method of substantiating this assumption, to show that even that august and paramount Old Testament name of God, Jehovah, though unquestionably a Triune appellative, is not devoid of such relative characteristics as both intimate its unison with the doctrine, and that in a very important sense, this is its very root and substance.

Referring to Exod. iii. 14, we find there the solemn annunciation and exposition of the name of the LORD by the LORD to Moses: "I AM THAT I AM.' This He pronounces as His Name 'for ever,' and His 'memorial'—or that by which He should be known and worshipped—'unto all generations.' Again (vi. 3), we find this singular and perplexing addition to the first announcement: 'I am the Lord' (or Jehovah). 'I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but by My Name JEHOVAH was I not

known unto them.' Now, it is clear that this statement must be understood either in an absolute, or in a qualified sense; and advocates have not been wanting for both. If we accept the words in their absolute sense, we are compelled to believe that Moses employed the word Jehovah in the many passages where we find it in the book of Genesis, and even in the opening chapters of the Exodus, by *anticipation*, and not because it occurred in the traditions oral or documentary, from which the materials of the former book were derived. Such a supposition is, however, not unattended with difficulties, and its probability will be differently estimated by different minds. Moses might have judged that since this anticipative use of the word could occasion no perplexity to those who were living when he wrote, and who knew its origin as identified with his commission and their own deliverance,—the times and seasons in which this reserve was proper, having passed away,—the glory of this Name should be cast back upon the primitive revelations as well as forward on those yet to come. But whether, in truth, he judged thus or no in his employment of the name Jehovah, we are sure that he acted under the guidance of a higher wisdom than his own.

The book of Job.

We may, however, venture to suggest, that this supposition derives support from a collation of the book of Genesis with that of Job, even though we should not assume for them a common authorship. The evidence in favour of their common authorship (and this as rightly imputed to Moses) is strongly ruled by the fact that the prevalent name for God found in the book of Job, *is not Jehovah*

but God Almighty,' the same as that declared by God to Moses to have been the Name under which He appeared to the patriarchs. The name Jehovah does not occur in the whole course of the dialogue between Job and his friends, but El-Shaddai, or God Almighty. The *preface and conclusion* of the book contain the exceptions to this remark, which plainly seem to be the work of the compiler of these records, and were necessary to the completion of the story. These are, however, given in a form appropriate to one living in a *subsequent age*, and to no one so strikingly as Moses, to whom 'the glorious and fearful name' Jehovah had been so augustly revealed. This also is in evidence that the book of Job is truly a record of patriarchal theology and manners; and that the primitive revelations, together with this name of God, were known beyond the ancestors of the Hebrew race.

El-Shaddai earlier than Jehovah.

But the point here to be evinced, or at least the probability to be maintained by this collation of the books of Genesis and Job, is, that God was earlier known as El-Shaddai, or 'God Almighty'—as the text in Exodus seems to assert—than by His name Jehovah: and, that the apparent co-existence of the latter with the former throughout the book of Genesis, may be explained by the relative position of both names as found in the book of Job. For in this we assuredly detect the name El-Shaddai, said by God to have been that by which He had revealed Himself to the fathers of the Hebrew people, as that by which He was also known to the man of Uz and his friends, and preserved very generally in the dialogue as *the older name*. The august name Jehovah is found in the earlier and later

parts of the book of Job, as if co-extant with El-Shaddai, though its author probably lived many ages after Job, and as probably introduced it because it had *superseded others*, and was God's express 'memorial unto all generations.' This was His 'New Name,' and imports new relations and new operations to be immediately unfolded.

The name Jehovah new, or endowed with a fuller meaning.

But were this supposition doubtful, or altogether inadmissible, which is far from being the case; it is still open to us to take the *qualified* meaning of this statement, 'by my name Jehovah was I not known to them;' for to render these words interrogatively, is not only to put on them a sense which the Septuagint, as well as the general tenor of sound expositors disallows, but to go contrary to the tenor of the words to which these refer; since, in them Moses asked the question of God concerning His Name as the necessary warrant for his mission to the people; and the reply, 'I am that I am,' must, therefore, be construed in this light—that is, as an original revelation of this Name to a people hitherto in ignorance of it; or, at least, as the communication of a more full and glorious meaning to that Name on behalf of a people who had either lapsed from its worship, or who had had, up to that time, no adequate notion of it. Hence, to construe the passage interrogatively, while it fails to remove the difficulty it is meant to obviate, destroys its pertinence to the related scripture, and equally to the words by which it is prefaced, 'I am the Lord;' the words following being manifestly intended to add emphasis to the re-announcement by assigning a reason for it, and, moreover, to signify that all the wonders about to be wrought by the hand of Moses,

were but so many proofs and illustrations of the import of this 'Great Name.'

The great Name of the Old, as Immanuel is of the New Testament.

There is then, strong, and it would seem, decisive objection to the rendering of these words interrogatively, but none to their being understood in the sense of *qualified affirmation*—that is, that though the Name itself *might* not have been unknown to the Hebrew fathers simply as one of the proper names of the God who had appeared to, and entered into covenant with them; *the full import* of the Name had been withheld from them as not befitting the antecedent stages of divine revelation. This is indeed, so obviously in accordance with the *progressive* principle of Revelation (of which it is easy to select examples), that we may, at once accept it for the solution of the passage. God neither was nor could be manifested to the Hebrew fathers as He was to their posterity by the mission of Moses, but much more by the mission of the Messiah. Revelation was gradual, adapted to times and seasons, as these were to the advancement and consummation of the great scheme of human Restoration. Still, this would intimate that there were reasons in the mind of God why this Name should have been preferred above every other as His one 'great Name' for ever—not indeed, to the exclusion of the rest—but as His Name by way of eminency; and we are required to look for these reasons, as much in the aspects which this Name was to bear, and the purposes it was to unfold, as in its own incomparable fitness to designate the Divine Nature. It was to stand as closely related to the ensuing facts and dispensation of the Old Testament as that of Immanuel does to the facts and

dispensation of the New. We are everywhere to look out for the proofs and illustrations of this one 'great Name' Jehovah as verily inscribed on them, each and all, so that its glorious import is to be gathered from their united testimony carefully collected and weighed.

This is, in truth, so manifestly the great fundamental revelation of the Legation of Moses, and also of the prophets, that it is surprising how commonly attention has been averted from this view. The entire field of the Old Testament seen from this its true stand-point is radiant with the efflux of this one great Name—JEHOVAH. From the hour of its solemn annunciation to Moses, it was enthroned as the 'name above every name' appertaining even to 'the only true God:' it took precedence of them all, and made them purely exegetic adjuncts to itself. Alone, it expressed more than any one, or even all of them together: it signified the ESSENCE of which all perfection must be predicated, and every purpose, agency, and office of which men or angels could become cognizant. In the former aspect, it was an all-comprising anti-polytheistic motto to be engraven on the banners of Israel, and to be lifted up as an ensign before the eyes of the whole world. The foundation and substance of all true religion, this Name was the gem of which the race of Abraham were the guardians, and of which their institutions were the casket for the world. This Name is the mystery of a Nature ineffable in itself—the unsearchable abyss of being, law, and doom. But especially is it to be regarded, as (at least by implication) the grand cognomen

and voucher for all the *human relationships* of Deity. Jehovah stands, indeed, as the one term for *self-existence*, the one sublime antithesis to every form of pagan fiction, and the sublime protest against all pantheistic delusions also. Still, in this sense, the Name is only the postulate of Theism, itself a mere theological abstraction when viewed apart from the *purposes* of a revelation, which must be as comprehensive of the *relations* as it is of the nature and attributes of Deity. It must involve an Economy, or order of administration of some sort or other, which shall be throughout but a consistent development of the Name which stands as the ground and symbol of the whole.

This Name, a new epoch in Revelation.

Hence, we may agree with the general strain of exposition so far as this, that the knowledge of the name Jehovah withheld from the patriarchs, but afterwards given to Moses and his nation, may be understood as no less a *relative* than an essential and personal designation of the true God. It was henceforth to be declared as much by His acts as by His self-ascription of Divinity, and His pleasure to be so recognised and sought. Properly speaking, the epochs of *miraculous and systematic* interposition for the world's restoration were to bear date from the hour when God first spake to Moses, and so solemnly propounded to him as His servant, His one 'great Name.' Henceforth, the elementary, and hitherto intermittent course of divine communication was to be traced in a crowd of majestic and most significant facts, such as should clearly anticipate *the ripening future*, and such as being *fundamental*, though remote, should for ever appear in the consummation of His purpose, as plainly as

the earlier courses of stones appear in the pile afterwards reared on them however vast, or slowly advanced towards completion.

Since, then, the revelation of the 'glorious and fearful Name' stands throughout the Old Testament in such a close relative aspect toward the Church (and not merely as a designation of the Divine essence and personality), it becomes of the first importance to ascertain what this relative aspect imports either explicitly or implicitly: and, indeed, whether Mediatorial Sovereignty be not the leading doctrine, or rather the summary of doctrine therein pre-intimated, and afterwards progressively brought out as its true culminating glory.

In order to evince this strongly, let us array proofs, and even probabilities at some length.

Jehovah a relative as well as a personal Title.

(1.) It may be noted that the name Jehovah is certainly more than a mere proper name of God, when we consider that it is joined with words closely connecting with it the signification of dominion and disposal; such as these: 'the Lord of Hosts;' 'the Lord of Sabaoth;' 'the Lord of Heaven and Earth,' etc. In all these, and similar instances, the name is equivalent to God when used also in a relative sense, and not merely to designate the Divine essence and personality. This is shown by the number of passages in which Lord and God stand together. To be God is the same as to be 'the Lord' in all these examples of *relative* signification. The import, in truth, is that of *a governing relation* with all its prerogatives and issues as they redound to the divine glory, or affect the condition of the creatures. To be a God to Abraham and his seed, was, therefore, a covenant promise of no other

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import than what the name Jehovah imports, when in after acts and doctrines this should have been fully manifested to them. In both there were implied the assumption and exercise of a Sovereignty toward them of a very special nature, and prevailingly modified by all the characteristics of Grace.

This view is, moreover, confirmed by the very august proclamation of God of His own 'great Name' in the ears of Moses, when on the holy mount, He 'passed by,' and showed him His glory: for it ran thus, 'The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and that will by no means clear the guilty; visiting the iniquities of the fathers upon the children, and upon the children's children, unto the third and fourth generation' (Exod. xxxiv. 6). Such is the ample and affecting statement of Jehovah Himself as to the true import of His own Name; this, it is clear, did not concern His people Israel only, but showed the bearings of His relations as a mediatorial Sovereign toward the race at large, and especially toward all those who should *possess His covenant at any time.* It is, in fact, a glorious view of the character of Jehovah, and an epitome of a mediatorial rule over men. It is not *legal but evangelic* in the fullest sense—the very 'glory of the Lord' revealed —the Alpha and Omega of Bible truth.

Confirmed by the Septuagint.

(2.) The name Jehovah has been understood from early times to bear such import as we now affix to it, as is shown by the fact that the authors of the Greek version of the Old Testament rendered it by a word in that language having precisely the same

radical signification—that of being or essence—and also the corresponding one of Lord in the sense of Sovereign. This fact proves that they used the term κυριος in the highest possible sense—for the designation of the Divine essence, and for the relative designation of a Sovereign Disposer. It has been amply shown by lexicographers and critics (but by none more satisfactorily than by Pearson on the Creed), that the Greek term κυριος combines in it singularly enough this twofold signification, and is, therefore, a most felicitous synonym of the name Jehovah. For this and other reasons equally convincing, it becomes quite impossible to maintain as some have done, that this rendering of the Septuagint is simply equivalent to Adonai or Lord, without respect to the *essential* supremacy of the name Jehovah, whence alone its corresponding relative signification is rightly discerned.

To this observation it may be added, that the inspired authority of the New Testament writers fully sustains this rendering of the Septuagint, as they constantly employ the very word selected by it to express the import of Jehovah in one, or other, or both, of the significations we have now assigned to it. It is on this fact that so demonstrative an argument has been framed in support of the Divinity of Christ, and even in support of His mediatorial supremacy. The force of the argument in favour of both is derived from the unity of import and application between the Jehovah of the Old Testament and 'the Lord' of the New—they are identical: and it is thus shown that in both, the same Being and the same Sovereignty are intended; while the seal of Inspiration affixed to

the rendered word guards us against the mistakes incident to human judgments, and *authenticates* the relative sense we have affixed to it.

Substitution of Adonai.

(3.) It is also pertinent to allude to the substitution of the term Adonai for that of Jehovah by the Jewish doctors of later times, on the plea that the Tetragrammaton was ineffable. It is needless to insist that such a notion is altogether unsanctioned by the Scriptures, and that it smacks of superstition far more than of devotion. It is important only to remark that the notion and practice here mentioned could not have arisen, had not the *secondary and relative* signification of the name Jehovah been equally familiar to the Jewish mind with the primary and absolute one; and, that hence, a word such as Adonai not essentially implying divinity but applicable to human beings in their social gradations, seemed a most appropriate synonym to those who substituted this for Jehovah *in its relative sense*, as signifying an Owner and Disposer, that is, a Sovereign, in the most absolute sense.

Reason of this.

(4.) Further, our impression is deepened as to the chief reason that induced the Jewish doctors to adopt this practice—viz., that to their apprehension, it fully expressed the *relative force* of the ineffable Name, and, as it were, the history and faith of their nation—when we consider that Adonai or Lord radically signifies a prop, a stay, an upholder, a patron; and so by itself sets forth all the attributes, prerogatives, and works of the highest sovereignty. It signified a ruling power of the loftiest benignity, and of a pledged faithfulness and all-sufficiency, in every respect answerable to the subject-matter of

the Old Testament, and the experience of the Hebrew people.

To this we may add, as deserving very special attention, that the term Adonai is unquestionably applied in many instances, if not always, to the Messiah of after days; conformably with which appropriation, we find the nation from age to age looking out for him as a Sovereign Power, and, as the event showed, truly. Their notion of him in this respect was not false; they erred only in the worldly view which they cherished as to the nature of his sovereignty.

Adopted by the English translators.

(5.) We also mark in our own English rendering of the name Jehovah by that of Lord, an example of discretion in the selection of terms by the translators—(whenever considerable difficulty occurred in rendering both words and idioms correctly), a due regard to ancient authorities joined with reliance on their own ability and uprightness for bringing out the mind of Scripture. Hence, when words of exactly corresponding import could not be found in our language, they employ a periphrasis, or the word which gave full expression to one idea at least, and that a leading one, though it failed to express a second. We have a great example of this kind in the word *Lord* adopted once for all by our translators as the proper rendering of Jehovah. In this they were, no doubt, guided by the example of the Jewish doctors before mentioned, but especially by that of the Seventy, sustained, as we have seen, by the authority of Inspiration. But this itself is a striking proof of the soundness of their judgment, which would scarcely suffer abatement in our eyes were we even to suppose that they

drew their rendering independently, and at once from the import of the name itself. It is true, that they have been censured for rendering the name Jehovah at all; but inconsiderately; for though it were allowed that in some passages the word might as well have remained untranslated where it occurs only as a proper name, or is expressive only of the absolute sense, there are many others in which the relative sense of it as conveyed in the word Lord is so predominant as to render the translation eminently proper, and even absolutely necessary to give the sense: whilst, there are not a few in which, if it had remained untranslated, other words joined with it either before or after, must have been left untranslated also. This would have rendered all such passages, to an unlearned reader, totally unintelligible.

Upon the whole then, the wisdom of our translators is apparent in their rendering of the name JEHOVAH by LORD: it perfectly harmonizes with the example set by the Seventy, and by the Jewish doctors also: it is sustained by the authority of the New Testament: it best agrees with the other names of God necessarily translated to give the sense of texts: lastly, and especially, does it best agree with the obviously *relative aspect* of the name as it stands generally in Scripture, and with the true interpretation of the passage in Exodus before cited as fully conveying the sense in which the name Jehovah neither was nor could be known.

The *relative* signification of Jehovah—Sovereignty.

These considerations may be held as amply sufficient to sustain our interpretation of the passage in Exodus, and also to show that the leading idea

in the relative reference of the name Jehovah is uniformly *that of Sovereignty;* a point which appears to have escaped the general notice of annotators and expositors of the inspired text. For though these mostly agree in assigning a *comparative* sense to the passage in Exodus, they have failed fully to seize the relative idea — that of Sovereignty as the key to its teaching, referring merely to the forthcoming works of God, and the covenant engagement subsisting between Him and the Hebrews, in proof of the satisfactory nature of this interpretation.

But if the previous train of thought be at all valid, such exposition must be deemed inadequate rather than inadmissible. It confines itself to *the proofs and consequences* of the relation signified by the Name, instead of fixing at once, and strongly, *on the relation itself*, which being admitted casts a full light upon the whole series of events found in the subsequent history; every portion of this appears in due order and dependence as constituents of a grand whole. In confirmation, then, of this view, and in justification of its importance as a step in the argument we have undertaken, let it be further shown:

Fundamental to ensuing acts.

That the *circumstances* under which the name Jehovah was delivered are alone sufficient to prove that it was designed to be *fundamental* to the ensuing acts whereby the Deity was to be manifested, and not merely a solemn *exordium* to the acts themselves:

These acts prove the true import of the Name.

That we are to seek to gather its import from these sequences as the proofs and illustrations intended to give it lasting demonstration: and,

Jehovah a Saviour-King.

That the manifestation presented is exclusively that of *Mediatorial Sovereignty.* Jehovah is, throughout, seen as a Saviour-King. Let us then proceed to try this doctrine by an appeal to the obvious facts of the Record.

The Name assumed by the Angel-God.

It is a presumption in favour of this as the true mystery of the Name, that the Being who orally propounded it to Moses was the *Angel-God.* It is not necessary to the argument in progress to show that the name Jehovah was either as the proper or relative name of God exclusively appropriated by Him who is called the Angel-God. Undoubtedly, it is common to the Eloim respectively, for the obvious reason, that in respect to the creatures, as well as in nature, they are One. But this admission does not weaken the evidence in favour of its *relative* aspect being held as peculiarly proper to the Person who solemnly announced it as His One Name, under certain circumstances and conditions adapted to demonstrate that He so intended it. The rule of the Mediating Person in the Godhead must be, equally with His essence, shared by each of the THREE whom we adore as One God: but this does not prevent our perceiving that a common rule may be very specially centred in, and conducted by one Person only, or the teaching of the New Testament on this head cannot be true. When, then, the Angel-God whom we have already seen to be the Sovereign Mediator, or Agent of restoring grace to the world, declares, 'I am the Lord,' we must understand Him as including in the name all the attributes and prerogatives of His peculiar Sovereignty, as they had been, but especially, *as they should be exercised.*

Nor is it, surely, a little remarkable that He almost uniformly prefaces and concludes His mandates of whatever sort, by the simple declaration of His Name as 'the Alpha and Omega,' the most august formula of Self-sufficiency and Sovereign Will—'I am the Lord.'

His commission to Moses.

We connect this fact also with another equally significant. The Name was not revealed to Moses in an abstract and isolated way: it was immediately exemplified *in the creation of official power*. Its first exemplification was the exercise of *the right of mission* in respect to Moses himself: 'Come, now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth My people the children of Israel out of Egypt' (Exod. iii. 10). Again, 'Thus shalt thou say unto the children of Israel, I Am hath sent me unto you.' It is clear, therefore, from this, that Moses was then the formally commissioned legate of the Angel-God who had appeared to him in the bush; and that in this exercise of His right of mission over an individual, as well as in the object contemplated by it, we have a first illustration of the Name as importing Sovereignty. It was the bestowment on Moses of a kind of authority perfectly distinct from the sphere of civil government, though even 'the powers that be, are ordained of God.' It was power of another and a much higher kind than this —viz., spiritual, and church power which the commission conferred on him, though it comprised the other also. Nor can it fail to strike us that it was a first example of that power which operates within a peculiar sphere, denoted generally in Scripture, 'the Kingdom of God,' of which we trace the final

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manifestations in the prerogatives and institutions of the Lord the Christ.

Jehovah—fundamental to the Jewish Church.

In the terms of the commission itself there is a recognition of the children of Israel by the Angel-God as *His people;* doubtless, on the ground of the covenant He then referred to, and also in anticipation of those acts of Sovereignty by which He was about to assert and substantiate this relation. In this view, then, the Tetragrammaton in Hebrew seems to signify much the same as basileus does in Greek—that is, *the foundation of the state or people*—and may be regarded as equivalent to such phrases as 'the stone,' or 'the rock of Israel;' and that of Christ himself, 'on this rock I will build My Church.' Thus the name Jehovah was made the basis, the 'rock' of the Hebrew commonwealth, which was to be built upon this alone. Of this Moses himself came to be the chief master-builder.

Hence, the right royalty of the first message from Jehovah to Pharaoh, 'Thus saith the Lord God of Israel, Let My people go that they may hold a feast to Me in the wilderness.' This was a summons to the tyrant to release Israel from servitude as being the subjects of another and a higher King, cruelly detained in bondage, and thereby disabled from yielding Him homage and service as His Name required. It was a first imperial summons to Pharaoh to surrender, with a threat that in case of refusal he should be vanquished by force. Thus, the entire series of miraculous interpositions ending in the overthrow in the Red Sea, was God's warfare with Pharaoh and his people. He there appeared as 'the Lord of Hosts,' and put forth belligerent resources on Israel's behalf which ended in the de-

struction of the oppressor. Hence, the language of the song of Moses, 'The Lord is a man of war, the Lord is His name' (Exod. xv. 3).

A Saviour because a King.

Nor is the character of *the Saviour* less conspicuous than that of the King in these records. 'And the Lord said, I have seen the affliction of My people that are in Egypt, and have heard their cry by reason of their taskmasters,' etc. In these words so remarkable for tenderness and commiseration, the benignity of the Saviour powerfully shines forth: He comes down not primarily and chiefly to rule, but 'to *deliver*' His people. The phrase 'I am come down' alludes to His own mission as the Angel-God, and the work He is set on accomplishing. It plainly shows the redeeming benefactor of men, though but in a figure, powerfully suggesting to us His words who afterwards said by the prophet, 'The Spirit of the Lord God is upon Me, because the Lord hath anointed Me to preach glad tidings to the meek;—He hath sent Me to bind up the broken-hearted;'[1] and the saying of Jesus himself, 'The Son of Man is come to seek and to save that which was lost.'[2]

But deliverance was the *fruit* of His relation to His people, not *the ground* of it. It was because He was essentially and relatively 'the Lord,' that He could, and did achieve their deliverance. This was an example of His Sovereignty as the 'I Am,' and a performance of His oath and covenant under a *pre-existing* relation: from this alone issued the grand birth of a people's freedom and immunities. The voice that fell though but from mortal lips on the ears of Pharaoh and his princes; the Arm that made

[1] Isa. lxi. 1. [2] Luke xix. 10.

the rod of Moses both its symbol and its instrument; the wrath that covered heaven with blackness, and turned waters into blood; which summoned Nature to fearful offices, and armed even the pestilence with unwonted terrors—these were the revelations of the Name in which was resident resistless behest both to save and to destroy: while in these primary examples of its vengeance and grace, we behold the epitome of the fortunes of the Church and of the world.

These manifestations Theocratic.

Nor may we pass over the subsequent acts of Jehovah to which He had respect in accomplishing this work of Hebrew salvation. The relation and the attributes of Sovereignty are developed in perfect consistency, and in unbroken progression. To propound and establish a THEOCRACY was the one unvarying scope of these divine manifestations: that is—the rule of God over a people in their religious, social, and national affairs, of which, as yet, the world had witnessed no example—God's direct intercourse with a particular nation which should owe its laws, institutions, tutelage, and glory to His Covenant and the Sovereignty necessarily springing out of it. This was the one great fact of nationality in which Israel was to stand alone.

With this view God took them permanently under His protection; fed them when they hungered, and when they thirsted gave them drink. He instructed them by prophets, and led them through the pathless desert by day and night. Their encampment was the place of His pavilion; while the shadow of His wings tempered the heat and irradiated the darkness. What was Mount Sinai but the high place of His Throne where jus-

tice and judgment had their habitation, though 'clouds and darkness were round about Him'? The words that broke from it, as the thunder, in the ears of Israel, were words of *law* prefaced by the august proclamation, 'I am the Lord.' The tables inscribed by His finger were a memorial to the world of His Name and Sovereignty together. Nor was that memorable convocation of a whole people at the foot of the mount aught but the imperial summons of Jehovah to them whom He had rescued from vassalage and death, to give audience to Him as their King, even though to them as a people of uncircumcised heart, the law to which they listened should prove but the 'ministration of death.'

This Theocracy unique.

Consistently with this view, Moses was throughout all the scenes of the desert, but especially those of Sinai, Jehovah's *ambassador* to Israel; he was invested with supreme authority and resistless demonstration for his office. His commission was signed and sealed by successive wonders of Jehovah's hand. He had right of audience, as of a minister to his Sovereign, whenever his exigencies required, and the honour of receiving direct from God whatever instructions he was to carry into effect. The withdrawal of the terrible tokens of Jehovah's presence from the mount, implied no departure from the throne He had pavilioned for Himself amidst clouds, darkness, and consuming fire; nor His return as to Israel, to the ordinary conditions on which He had been wont to conduct the government of the world. Henceforth, the Tabernacle was His palace, and the Mercy-seat His throne. The relation was perpetual, and the administration direct. The continuance of the visible symbols of

a guiding Presence through the future; the promise to dwell in the Sanctuary; the office and habiliments of the High Priest; the interpositions warranted in new exigencies; the nature of the institutions given, and the agency necessary to maintain an independent, prosperous, and prevailing nation —these were all indications of a *theocratic constitution*, as wonderful in itself as it was unique in the history of the world. Founded on miracle, welded throughout by infinite wisdom, and unmixed with any elements of human origin whatever, this polity was not only perfect in itself but in its adaptation to the people for whom it was intended, to the age when it was given, and to the ends it was meant to further. It contained a system of the holiest morals, the noblest code of civil law, and the institutions best calculated to preserve the nation in internal integrity and happiness. It held the germs of every valuable political truth which the wisdom of man has subsequently discovered. Marked throughout by a perfect simplicity of principle; by a lofty standard of justice, truth, and benevolence; by a deep insight into man's social nature, its wants and corruptions—the Law (the Gospel excepted) has come down to us as the divinest monument of the past.

Based on Religion.

Nor should it be forgotten that this grand olden theocracy was, as the term imports, from first to last, based upon RELIGION. Jehovah took Israel for a people 'for His Name.' They were, in the words of their earliest vocation, to be unto Him, 'a kingdom of priests, and a Holy Nation' (Exod. xix. 6). They were, according to the tenor of Scripture, 'sanctified,' in the sense of separated, and hallowed,

by and for His Name. Every law and institution they owned was endorsed with His authority. The Decalogue itself began thus, 'I am the Lord thy God.' Their magistrates were, in a very peculiar sense, His ministers, and acted in His Name. Judgment was the Lord's; all penalties were His sanctions, and death was inflicted on criminals by His command, often by His very stroke. Religion not merely touched the empire at every point, but pervaded it. The priesthood everywhere mingling with the population of the cities and the rural districts, were, at once its witnesses, its guardians, and its ministers. The head of the State was the Lord's anointed, and was simply a representative of 'the great King.' The Temple which crowned the heights of Zion, looking down upon the palaces and munitions of the Holy City, was the true culmen and glory of the State. It was the House inscribed with the Name Jehovah—His throne, and footstool—where, as dwelling between the Cherubim, He was worshipped 'in the beauty of holiness.' *There* He heard prayer, accepted gifts, and sacrifices; and thence did He spread the shadow of His wings to the skirts of the land—as those of the eagle over her brood—a shield for defence, and a foster-presence 'crowning the year with His goodness.'

Prophetic gift Theocratic.

The *prophetic gift* was part and parcel of the Theocracy. Not that this gift was limited by the Theocracy, for it was to some extent given antecedently. It was, however, very especially theocratic, and one of the most distinguishing honours of the Hebrew people. To them it was a sure testimony from age to age, that the covenant relation was not

dissolved. The prophets were an order of spiritual messengers raised up, not merely to unfold the future, but to teach, reprove, threaten, or comfort, the people as the case required. They were thus constantly reminded that they were not only under God's tutelage as a nation, but under His jealous supervision; that a corresponding vigilance and a hearty obedience on their part were indispensable to their welfare; that covenants, laws, and privileges, became defunct securities to them, nay, were converted into aggravations of guilt, and pledges of punishment, should they offend or forswear their King.

Prophets Jehovah's messengers as King.

Accordingly, we mark in the inaugurations and messages of the Prophets striking illustrations of, and close correspondences with, the great foundation-truth of the Theocracy. The divine manifestations and commands are all charged with this one doctrine. The Throne, the Cherubim, the Cloud, the Fire, the Voice, are ever the *symbols of Sovereignty* in the Prophets. Jehovah's Name, attributes, covenant, and administration, are in them constantly reverted to, and the most sublime and various language is employed to set these forth, and to beget reverent submission and trust in His people.

The steady view of this truth so commanding in the revelations both of the Law and the Prophets, is of high importance to enable us to apprehend both the character of the prophetic part of the dispensation, and the style and scope of the prophetic records: *they are simply theocratic rescripts throughout*, bearing one refulgent impress of Sovereignty however varied in substance, and steadily reflecting

the glory of the 'great Name.' Even the extension of the range of prophetic vision beyond the fortunes of the favoured race is in evidence of the fact, that the Theocracy itself was but a modification of a *pre-ordained wider rule of God* over the world, into which, in a future and perfected form, it should revert and merge for ever.

It was with a view to preserve the undiminished force of this truth on the Hebrew nation that God did not primarily place it under Monarchy as a form of government most agreeable to His will, but reserved even the political headship entirely to Himself, until a change was clamoured for, which, in His account, amounted to a rejection of Himself as King. With the same view, the Hebrews were forbidden to act in public concerns without first consulting the Oracle, or the Prophet; or to go to war, without being accompanied by the Priests.

His Kingship the theme of national worship.

It has been before noticed how familiarly the later Jewish doctors rendered Jehovah by Adonai, and that the practice must have been sanctioned in their opinion, by the sense of the name *relatively* considered. Also, there can be no doubt, the frequent occurrence of these terms in *apposition* with each other gave more emphatic signification to the relative aspect of the Name itself as designed chiefly to express the theocratic idea. That it was so understood is abundantly evident from the considerations adduced, as well as from the examination of passages in which this collocation is found. It especially designates that peculiar modification of the divine sovereignty in which the Hebrew people were so much concerned, and which was a capital truth in their faith and worship. Expressions to this effect,

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scattered throughout the Scriptures, are numerous and striking, particularly in the Psalms, in which Jehovah is adored as Lord and King, with such reiterated emphasis and devout rapture as reveal to us a deep insight into the spirit of temple-worship, and even of private piety. The grand theme of spiritual song and burden of glad tidings which the national mind was to cherish and publish, was that expressed by David himself, in the 96th Psalm, 'Say among the heathen that the Lord reigneth;' or in the 47th: 'The Lord most High is terrible, He is a great King over all the earth;' 'Sing praises unto our King, sing praises.' These are but examples of the class of scriptures referred to, but they suffice to unveil the depth and force of the conviction which Inspiration wafted into the national mind. The reign of God as then existing over a particular people, and rendered illustriously patent by their entire history and institutions, might well be a theme of unbounded rapture, and, as the language of Scripture teaches, a fact replete with mighty interest to the world at large, lending its light from the beginning, to surrounding, and even distant lands. The Temple was 'a house of prayer for all nations.'[1] The nation had 'daughters'[2] given her, though not by 'her covenant.' The throne upon the holy hill of Zion was so high and lifted up that the eyes of all nations might turn to it, and become witnesses to the truth, 'Out of Zion, the perfection of beauty, God hath shined.'[3]

Its utterances evangelic.

But, while holding that these scriptures represent history and then-existing facts, we see also that they are prospective of greater things than

[1] Isa. lvi. 7. [2] Ezek. xvi. 61. [3] Psalm l. 2.

these—that they were auguries of a brighter future more than records of a glorious past. They are plainly *anticipations* of the New Testament story, and of a wider range of theocratic privilege. All is, in fact, GOSPEL, though but germinant: all is Mediatorial, though but promissory. It should, however, be carefully observed that this unity of idea which groups the events of the future with those of the past supplies the proof of the consistent and strongly evangelic characters of the latter. The Jehovah—the Adonai—the King of Israel—is the Person regarded by the inspired spirit of the nation as ever portending new revelations of His character, to break forth before His people and the world. The MESSIAH of after times was to be, indeed, of the seed of Abraham, and of the house of David; but in His higher nature He is the Lord. Still, He is the Lord that reigneth: 'our Lord' Jehovah, whose name is excellent 'in all the earth,' and who hath set His 'glory above the heavens.' It is to a Being whom even David recognised as then his Lord, that it was said, 'Sit Thou at my right hand, until I make thy foes thy footstool' (Psalm cx. 1). This is not declared of a Lord to come—though, unquestionably, some *accessory* dignity is predicted of Him—but of the Lord then recognised by David as his own Lord, conformably with the language of the 8th Psalm: 'O Lord our Lord, how excellent is thy name in all the earth!' or that of the 16th: 'O my soul, thou hast said unto the Lord, thou art my Lord.'

Jehovah as Lord or Christ, the

Hence, the resistless force of the Saviour's argument founded on the first quotation, in favour of his divinity as the Christ. Had he not been the

faith of the Jewish Church.

Jehovah Adonai of the Old Testament, as David's son he could not have been David's Lord, nor could the words He quoted have been adduced as having any reference to the Messiah at all. But the fact that the Jewish doctors agreed in applying this class of scriptures to the Messiah sufficiently proves what the faith of the nation was on the subject of his Person; and, that, though it might not be clear and strong as to the union of the divine and human natures in Him, the truth was held by implication at least; nor could the Messiah as their Adonai be other than their King.

The Theocracy an edition of Mediatorial rule.

To these considerations in proof that Jehovah, Adonai, and King of Israel, as theocratic designations of God in the Old Testament records were indications of a Mediatorial Sovereignty, one more may be added, which is this: that the Theocracy itself was evidently but a constitution or economy *essentially Mediatorial.* The covenant on which it was based was one of blood. The throne of Jehovah was a 'Mercy-seat.' In the grand ceremony of annual propitiation, the high priest who entered within the veil, and sprinkled the throne of God with blood, stood there as the minister of His own choice, and as the sponsor of the nation. The ordinances of remission and of cleansing; the extension of *the genera* of trespasses and of antidotal precepts to them, none of which, nevertheless, contained any *moral* element, but were *symbolic* only—these and other doctrines of the Law were the essential characteristics of a Mediatorial system; as was also the promise of pardon on repentance, and restoration to forfeited favour when the Covenant had been broken, and penalties had

been contracted. These provisions of the Law taken in consonance with the facts of Hebrew history, can only be explained on the supposition that the Theocracy was an edition of Mediatorial rule, and, that throughout, the King and the Saviour were united in Jehovah the Angel-God and the Messiah of future times.

CHAPTER VII.

THE FORMS OF DIVINE MANIFESTATION.

The discussion of the several appellations given to a Person in the Eloim throughout the Old Testament scriptures showing that one grand cardinal idea pervades the whole, may be followed by another and closely related class of observations illustrating the influence of these truths on the general tenor of Old Testament revelation, and establishing it as a fact, that this influence is but the consistent result of these truths in progressive operation.

Mediative relations did not necessarily originate in Redemption.

(1.) These relative appellations of the God of the Old Testament bear very intimately on the MODES of His manifestation. That there might be something Mediative in the primitive economy under which our race received its being and endowments is an idea not in the least inconsistent with the condition of innocency, because this possibly might originate in the very relations of man to the TRIUNE NATURE, and might have been necessary to lead him into the knowledge of this mystery as essential to his perfection. Indeed, such knowledge *may* be necessarily included in the moral system generally, and the experiences of all moral Intelligents whatsoever. If so, then the Mediative relation did not *originate* with the conditions of Redemption, but was *presupposed* by them: Redemption

implied but a new and wonderful application of this relation as of a general truth to a particular case. This would account for the notices of God's intercourse and familiarity with man in Paradise, and would induce the belief that such primitive manifestations were not only in harmony with the nature and condition of man, but with the relations of the TRIUNE to him as his Creator. According to this idea, there must have been manifestations of the Second Person in the Godhead, as 'the Son,' 'the Word,' 'the Angel' of the Father,—a supposition confirmed by the fact which the narrative intimates—that the human form was assumed in the beginning by God as the medium of His intercourse with man. Indeed, the style of correspondence then adopted (if the account be accepted literally) appears to have been similar to that which was kept up afterwards when the condition of man was so wofully altered, only the correspondence was put on another footing than it had been in the beginning; in other respects it seems to have remained unchanged. Thus, after the Fall and the judgment consequent upon it, 'the Lord God' did not break off intercourse with the offenders, but clothed them with 'coats of skins,' and dismissed them with auguries of future favour.

Divine manifestations not cut off by the Fall.

The narrative of Cain and Abel conveys to us the same impression—that God was still 'nigh at hand,' and 'not afar off:' that both voices and appearances of God were then common: and that the personal and direct intercourse of God with man begun in Paradise, was not withdrawn from the heads at least, of the primitive families. They seem, for many ages, to have lived under a *Theo-*

cracy. If this be true, Theocracy did not originate among the Hebrews, but was *restored* after it had lapsed for many ages, first on account of the great antediluvian apostasy, and afterwards, of the descendants of Noah. Hence, the testimony to Enoch's piety, though far lower down in the current of time, is couched in words manifestly allusive to paradisaical and primitive facts: 'And Enoch walked with God;' and, again, that of the last antediluvian patriarch, 'And Noah walked with God.' If, then, in these examples, the primitive fact was not perpetuated, still the remembrance and the power of it had not passed away, for ancient piety was simply described as the *transcript* of this primitive fact.

The mode rather than the fact of them altered.

These things borne in mind, subsequent notices of God's appearings, whether to Noah, or to Abraham and his descendants, are not to be considered *as original phenomena*, but *continuations* of the established order of things bearing date from the nascent scenes of Paradise itself. The grand difference between the manifestations of God to an innocent, and a fallen race, lies, as before stated, far less in the *mode than in the ground and intent of them.* The relations in each case are widely different, but the mode of intercourse may have undergone no change. The Person in the Godhead *naturally mediative* between the creatures and itself, may have assumed a new and stupendous relation, such as that of a Redeemer and Saviour. If so, His intercourse may still have been substantially what it ever was, but the grounds of it being different, the form of manifestation originally but a convenience, may have been converted

into a *symbol*, and the nature of His communications with man as 'the Word,' may have been correspondingly modified, so as to accord with what is narrated of Him in the Gospel who expounded 'to them in all the Scriptures the things concerning Himself.'

The human form a symbol of the Incarnation.

This, as we understand it, is the mystical teaching of the fact that 'the Lord God'—'the Word'—'the Angel'—the Sovereign disposer of men and their affairs—appeared often familiarly to men in the human form, or its equivalent, thus signifying that He bore some special office on their behalf, and was become one with them—nay, would become one of them.

It is clear, that if the doctrine of the TRINITY have any economical bearing, this theory is in unison with it, as placing the Mediative Power (which cannot be the Primal) in communion with man. The doctrine of Scripture is accordant with this notion, since it is not consonant with its doctrine of the TRINITY, that Jehovah 'FIRST in order of the THREE' should familiarly visit men with a view to teach and to redeem them; but, rather, that the whole business of human recovery being referred to His 'good pleasure,' the Agent should be another Jehovah, sent by, though still of, Himself.

The Incarnation the centre truth of Old Testament history.

Such is the Scripture statement of the fact. *Man* is the medium of the divine manifestation throughout, and also the *symbol* of the grand event of the future—the mystery of 'God manifest in the flesh.' It is scarcely possible to escape the conviction of this truth, if but an ordinary measure of attention be given to the current of Scripture examples, whether found in the Pentateuch, in the historic

books of the Old Testament generally, or in those of the prophets: for instance, the appearances of God to the patriarchs: to Moses and the elders on Mount Sinai: those recorded in the books of Joshua and Judges: and finally, in the visions of the prophets. The *humanized* form of these revelations in general, conveys an intimation on this point hardly to be mistaken. It reiterates one truth, the very centre and core of all others. The mind of Heaven toward the world and the key to all its acts are fully represented in this one symbol of a great coming event—THE INCARNATION; and the eye of faith looking forward as well as backward, rests on this as 'the mystery of God' co-extending with the race and the destiny of man.

The Cherubim a Mediatorial symbol.

(2.) We account the mystery of the Cherubim as part of the symbolical manifestation of God which especially bears witness to the great doctrines of an Incarnation and a Mediatorial rule. It seems difficult if not impossible to give to these symbolic appearances any definite and consistent meaning apart from this. The fact that they belong to the earliest divine manifestation after the expulsion from Paradise; that they were among the holiest symbols of the Tabernacle and the Temple; that they are in prophetic vision, and in Scripture language too, described as holding an inseparable relation to the highest manifestations of the presence and the agency of God, must surely be held to countenance the opinion that these are Mediatorial symbols, however difficult it may be to interpret them. Both in the Temple, and in the prophetic visions, they are ever seen 'above,' or 'round about the Throne,' which assuredly, was that of the Me-

diator, for in the Temple this throne was the 'Mercy-seat,' or, what an Apostle calls the 'throne of grace;' and therefore, in immediate connection with the true Ark of the faith, the Propitiation for sin, and its correlative the Moral Law. That they symbolize a gracious, saving, rule of God must, therefore, be held as a *general* interpretation, though the application of particulars may not be so indubitable. Thus much, however, is probable, that as to dwell between the Cherubim is a Scripture phrase, and as these were—conformably with this expression and the visions of prophecy—placed upon the Ark or Throne of God; so it is agreeable to the general import of these representations, to suppose that the Cherubim symbolized the *medium and results* of the divine manifestation, or in other words, the characteristics of Mediatorial rule.

That they were symbolic and not real beings, is an assumption lying at the basis of this interpretation. If this be not true, since we are in ignorance of any class of beings which the Cherubim may literally represent, we must despair of finding an interpretation answerable to these phenomena. That they are not representations of the heavenly host seems clear from the fact that we have no intimations given us to this effect. That they were so closely associated with the symbols of human redemption, with which angels seem to hold no such relation, is also significant in the same direction. Angels are not in Scripture represented as holding so lofty and inseparable a position in the divine manifestations, but appear often apart from them in their own proper station, as angels or messengers of God. Whatever relations, therefore, the Cheru-

bim hold with angelic natures, or even with the Church itself, it is necessary to ascend still higher, if we would fully possess ourselves of the truth set forth in these symbolic figures. These seem to intimate some peculiar connection formed between the Deity and an order of creatures, ruling *the manner* of His intercourse, and the character of His operations. If so, the INCARNATION must needs be the mystery of these appearances, together with such offices and agencies as arise out of it, and are developed in the government of the world and of the Church.

The Cherubim as typical disappear with the dispensation.

Hence, it is plain why these are the appropriate symbols of the divine manifestation in its highest forms: why they were planted in the holy sanctuary: why the prophets beheld them as 'about the throne,' and identified with the dispensation which themselves lived under: and, finally, why they disappeared together with the Temple and its furniture *as typical things*. They henceforth re-appear only in the visions of the Apocalypse as the essential counterparts of the throne of the Lamb, thus signifying not only that Mediatorial rule is a surpassing fact in the heavenly world, but that its *results* are answerable as identified with the history of man and the glory of the Church.[1]

[1] Much light is thrown on this obscure subject by the passage in Ezek. xxviii. 14, in which the king of Tyre is denominated 'the anointed Cherub that covereth;' while in the preceding verse he is said to have been in Eden with every precious stone for his covering. This passage indubitably fixes the Cherub as the symbol of man; and we learn from it, that the Cherub was in the garden before he took his place on its threshold. The 'covering Cherub' is the image of potency, and world-wide possession, answering to the words of the Creator, 'Let him have dominion,' etc. The 'covering Cherub,' therefore, must have been mainly a *prospective* symbol of race destiny. This

They prefigure the Incarnation and its results.

This is the doctrine strongly established by every representation of Scripture, whether patriarchal, legal, prophetic, or evangelical, and stands independently of any particular theories of interpreting the symbols themselves. Of the several proposed by students of Scripture, some favour one hypothesis, some another; but we hesitate not to assign the preponderant weight of evidence to that which finds these symbols resolved by the INCARNATION AND ITS RESULTS. If the Old Testament descriptions of them seem to give prominency to the former, those of the New give prominency to the latter. For if (as there are strong reasons for concluding) the Church be the object symbolized by the Cherubim in some of these rather than the divine humanity of the Mediator, we are but called to recognise the Effect, not forgetting the Cause—'the Body' which can never be separated from 'the Head.' As symbols, they represent the one equally well with the other, since, in truth, the things

helps us to understand what must be meant by the Cherubim standing outside the garden—viz., man in his second condition, under mediation, and represented by Christ, 'the second man' and 'Lord from heaven;' together with His prospective relations as the covering Cherub, in Him destined to be 'the heir of the world'—or in other words, it is a figure of the Church in Christ. The Cherub in this new relation, though destined to a far greater glory than when in the garden, is yet not seen in his primitive position, but in a state of discipline, and exclusion from the privileges of innocency. He is the recipient of grace, but still of grace guarded by justice, which though it denies him the recovery of his pristine status, is in league with grace for great probationary purposes, and is most helpful toward the consummation of his redeemed beatitude. This doctrine of the Church is confirmed by the fully drawn out symbol of the Cherubim, Mercy-seat, and Atonement of the Jewish tabernacle, which plainly refer back to this institute of primitive worship. The Evangelical sequel to this discussion will be found in a concluding chapter of the New Testament division of this treatise.

symbolized are the counterparts of each other. The *Incarnate One* is the head of a race. As One, He is the representative of the *many* bound together by the indissoluble principle of a common vitality issuing from the One, and but the embodied expression of His fulness 'who filleth all in all.'

This view of the Cherubim is pre-eminently *Mediatorial.* To dwell 'between the Cherubim' is an appropriate expression for signifying the presence of Jehovah in His Church, irradiating it with His glory, and replenishing it as His Body mystical with the endowments of His Spirit. Thus, the rule of the incarnate Lord is not only set forth as a great cardinal fact both to earth and heaven, but it is made in its form, direction, and ends, especially a *human thing.* It is not only *over*, but *in*, *by*, and *for* men. He fills all things, but he *dwells* 'between the Cherubim.' His *shrine* is the Church, His *empire* the Universe.

The Shechinah.

(3.) We trace the influence of Mediatorial titles and relations in that very wonderful fact so familiarly recorded in the Old Testament, the visible display to men of the divine glory—the Shechinah. This seems in one form or other, to have been a phenomenon more or less attendant on the course of the Church from the earliest times, but especially to have belonged to that dispensation which ushered in 'the fulness of times.' This alone, though the last and highest, has been devoid of a visible form of the Shechinah. The Shechinah first appeared in pointed flame—where after the Fall, stood the Cherubim—on the verge of Paradise, and is indicated in such phrases as these: 'The face,' and 'the presence of the Lord.' Nor does it seem easy to

Present in the Church from the earliest times.

explain the phrases in which primitive worship is often described, or such occurrences as were attendant on the sacrifices of Abel and Noah, without supposing the existence of *places* sanctified by tokens of God's presence and converse with His worshippers. As religion, so far as it remained pure, was simply the heir-loom of the earliest times, so we trace its primitive symbols, though more or less perverted, in later times; for example, in the teraphim used in domestic, and, it would seem, in public worship also. It seems likely too, that some indications of the divine presence were extant, down from the closing of Paradise to the age of Moses.

Judaism a formal restoration of Primitivism.

That some prescribed modes existed of obtaining blessings and oracular responses, cannot be doubted. This great patriarchal heritage seems to have been maintained by the Israelites through the dark and miserable ages of their sojourn in Egypt, though greatly corrupted, and probably degraded into a mere form of superstition. It appears certain that *the Sabbath* was not unknown to the Israelites before they entered the wilderness, and, that a *tabernacle* was an accompaniment of the Exodus. Nor had the patriarchal rite of circumcision been lost from among them. Indeed, the Mosaic institute was in its capital features only *Primitivism restored. It was a reformation and revival of the religion of the world*, though under an expanded and more elaborate form. 'The glory' was one of the transcendent privileges of that people, as St Paul affirms; it seems to have been the primitive symbol of the divine presence re-

stored and affixed to them in token of their possessing the religion of the world; 'the day star' of the 'last time,' when 'the glory of the Lord shall be revealed,' and when, not one nation only, but 'all flesh' shall 'see it together.' This scripture, in common with many others, is declaratory of the *symbolic* nature of the Shechinah; unless this promised Shechinah be understood as a restoration to the Israelites of this grand phenomenon of their national past,—a supposition rendered inadmissible by the form of expression, and by the *evangelical* bearings of this section of prophecy.

The Shechinah a Mediatorial symbol.

Thus, the 'glory' first seen in the wilderness by Israel—whether in the Cloud, the Tabernacle, or subsequently, in the Temple—can be regarded only as a *Mediatorial symbol:* it betokened the Sovereignty which originated and preserved the Hebrew people—a Power naturally invisible made cognizable even to sense—the eye of 'the WATCHERS' outpeering through the curtain of the heavens, brighter than that of the morning, at once 'a Sun and a Shield.'

Thus, the general import of this sign clearly determines it to have been expressive of mediatorial relations—*virtually* between Jehovah and the world at large, but *formally* with this people alone. That it was a symbol of Grace is strikingly shown by the threat to withdraw it from the Israelites after they had sinned in the matter of the golden calf, and by the importunity of Moses to procure a revocation of this sentence. The same conviction is strengthened by a reference to the *ordinary* dispensations of Heaven, and to the *offices of nature* as a means of manifesting God unto men. By the testimony of

Pre-eminently a token of Grace.

Above and supplemental to the manifestations of God in nature.

history, experience, and reason, it is made indubitable that the relations of God as intimated by Nature alone, whether understood of our own nature or of all that is about us, do not of themselves suffice to secure their proper moral ends as deduced from the creation of intelligent beings. That there is *without* us and round about us a mighty manifestation of the divine glory, and *within* us a capacity designedly reciprocal to it is obviously true; but it is equally true, either that the system about us was originally far more refulgent to man than it now is, or that it was *supplemented* by manifestations more specific and familiar than those to which men generally are now shut up. In either case, privation must be regarded as *punitive*, and Nature both within and without us, turned as it is into a riddle, suggestive alike of the behests of Justice and of our need of Grace. Though Nature be, indeed, 'the voice of the Lord full of majesty,' it falls in vain on deaf ears; and though it be a vision of His glory, it is but darkness to the blind. Hence, the revelation of the divine glory in the midst of men in the olden time, could not but be a pledge of Grace: it was God descending from heaven to meet man, and to rear over him His sanctuary and His banner of love. This was a symbol as remote from the relations of mere law between man and his Maker, as from the doctrines of reason, and the course of nature. It was no less a sign than the bow in the cloud. Essentially pacific, it was as symbolic of the *source* of all revelation as it was of its nature and design. No principle but that of Mediation can account for this. Jehovah's brightness streaming on His people from the bosom of the Cloud, or

shrouded in the tabernacle—as afterwards it was in flesh—was Jacob's star and Jacob's sceptre rising over the tents of the dreary wilderness: their spell chased away its gloom, and beckoned onwards to a paradise to come, like the ensign of the root of Jesse whose 'rest' shall 'be glorious.'

CHAPTER VIII.

INDICATIONS OF MEDIATORIAL SOVEREIGNTY IN THE PRIMITIVE FAITH AND WORSHIP OF THE CHURCH.

THE influence of Mediatorial relations and titles on the symbols of the Old Testament, may be properly followed by an investigation of the same influence upon the cast of its *teachings*.

It will be convenient so to order this inquiry, that the reality and breadth of this subject may be strongly seen in a few selected points of interest.

The testimony in favour of mediatorial rule afforded by the *faith and worship* scripturally recognised as of divine origin, first needs attention.

Old Testament faith and worship presuppose Mediatorial Rule.

It is not a little remarkable, and it is a strong presumption of the truth of the position assumed here, that Revelation contains *no preliminary doctrines* as fundamental to the system which it proposed to unfold to the world. It lays down *a few facts only*, and assuming certain great elementary tenets of natural religion, it enters at once upon its own peculiar field of discovery. It does even this very concisely, and in a similar form. We have a promise given as fundamental to faith, and an ordinance instituted as fundamental to acceptable worship. In other words, we have a doctrine and a symbol; faith, and an appropriate act of *profession* instituted together. These are the cardinals of primitive revelation, and the substance of all revelation what-

Revelation the development of a germ, not the construction of a system.

ever. Preliminary doctrines assumed, details are avoided. Subsequent revelations are but re-assurances—retouchings of what had faded in the course of time; or they are amplifications, such as Nature gives to a living form, showing that truth was a principle of increment—a seed, a germ, a plant, an ear, which have no additions by the multiplication of independent parts, but by the expansion of their undying rudiments. It is truly wonderful into how small a compass the essence of the primitive revelations may be compressed; and how the business of the Record may be simplified into that of merely reiterating them with a view to their preservation, while their ultimate *development* was its final office for the world.

Promise and Sacrifice only referable to Mediation.

Without further pursuing this strain, can it be doubted that these revelations were the dictates of a gracious sovereignty, strikingly indicative of its provisions and designs? If these peculiarities had not their antecedents in a moral rule, and were not engrafted upon it by an exercise of mediatorial sovereignty having in view the restoration of the world, they are devoid of appropriate significance: no events either past or to come furnish their rationale. They reflect no facts, they symbolize no purpose. They cannot be viewed *as institutes of natural religion*, for they harmonize with none of its principles. They assume not innocency, but guilt; they are *provisions for relief*, not testimonials to virtue. Signals to distress and despondency more than even notices of peril, they are the very ark of Salvation. Now, it is entirely consonant with these elements of Revelation, to hold, not only that they are evidences of a mediatorial system supervening for

human weal, but that they are the earliest monuments of the Mediator's wisdom and love. He is the 'Author' as well as 'Finisher of our faith;' 'the Word' that spake the promise; and 'the Angel' that gave the sign of Salvation in the fire of the first altar which He had commanded to be reared. In the tokens of acceptance which faith thus drew from the heavens—in the ark, the precious repository of all surviving manhood—in the bow, which over-arched the scene of the first post-diluvial sacrifice and invocation—in the patriarch's intentional offering of his son on Moriah—in the upreared image of the serpent to the dying myriads in the desert—and in the Levitical institute, throughout so speaking and impressive—what do we see in all these portions of sacred story, but the sovereignty of the Redeemer presiding over the times and methods of *self-revelation?* It was His office to impress His foot-marks along the whole line of the dreary and tortuous way of the world's pilgrimage, and to relieve its hapless monotony by an unbroken succession of images of Himself. The Cross is, from first to last, the sole 'light of men.' This is the fact, and the only fact we find in a hundred forms throughout the Bible, as if incapable of being *exaggerated*, because incapable of being *circumscribed*. In vain 'look we for another.'

The Mediator the Author and Subject of Revelation.

Nor is this too wonderful, if it be considered that the Author of this Revelation could alone be the subject of it; and that His Person could not be otherwise disclosed to the world than by the draft and consummation of His own great work. If to creatures in uprightness and favour, but especially to man, He stood necessarily proximate by reason

of the relation of the TRIUNE NAME, how prominent may we not expect His office to become in the sacred annals of our race, when its lapse gave rise to a new and singular economy of restoration? The religion of promise and of faith must claim the Saviour for its immediate Author, and be throughout merely a system of correspondence between man and Himself. Whatever of natural relation and moral obligation may be implied in the condition of a creature, it was His to unfold and apply this in the character of a Mediatorial Sovereign, to the altered capacity and circumstances of man. It was His to put the religion of man entirely on a new footing—to open for him the way of life in Himself as the living transcript and end of the Law, no less than as its divine Author. It was His to connect repentance with forgiveness, and faith with righteousness—to uproot wickedness by judgments, and to foster piety in its conflicts and sorrows with the most condescending and tender forms of intercourse. Prayer became more a vehicle of benefits than a precept of authority. Worship was the call to a feast more than a demand for homage: and service, to spirits purged from terror and servility by the office of faith, was but the reciprocation of love,—the life of an ingenuous, all-absorbing, loyalty to Heaven.

Revelation shows God on earth—Nature, God in heaven.

The Angel-God from the beginning seemed to dwell more on earth than in heaven; and to brood over the scenes of His future mission continually, as the place of His delights. His wings overshadowed the groves and the altars where His name was recorded and invoked. He witnessed with Abel's gifts 'that he was righteous.' He

smelled the sweet odours of Noah's offering; passed between the parts of Abraham's sacrifice; and calling to him out of heaven, when 'he took the knife to slay his son,' declared the act perfected in the intention, following His approval by His oath to bless him and his seed for ever. And when the Angel-God unfurled in the sight of Moses His standard of fire, itself the equal symbol of redemption and wrath, did He more than give a sign of His relations to the past and future of the world,—and then, as ever, hold the measuring reed of His own purposes in His own hand? He appears and re-appears in the line of sacred story as the pledged guardian of His own institutes, and His own truth; appears to propound mysteries, and to interpret them—to abrogate, or to reimbody in more suitable forms the ordinances of earlier days—to put forth the legislative, the priestly, the moral, or the ceremonial, in such measures and conjunctions as best it liked Him, yet always bringing up in season and circumstance every part of the grand plot, succinctly and clearly,—committing the still imperfect to the future, as seeds to the seasons, of which Himself held absolute mastery. In these processes He embosomed the consummation with its everlasting harvest of beauty and bliss; and in all this showed the footsteps of the Sovereign Mediator. He has inscribed His name on every institution of the remote as well as of the comparatively recent past of the world. While Nature has at best served but to show us God in *heaven*, Revelation has shown us God on *earth*. Nature can but show us God as a Creator; Revelation shows Him as a Saviour. The one shows Him as a Ruler in that distance and

reserve which augur disturbed relations, and impending miseries to men; the other shows the Ruler as the Envoy of mercy, and the Sovereign like the Sun, 'bearing healing in His wings.' Revelation introduces *the middle, and harmonizing Power* —but still God—that fills the void, and repairs the breach between God and man.

Thus that nearness of God to man which man's nature desiderates but dreads, and which external nature more denies than affirms, is, throughout, only the manifold outbearing of the Angel-God. He has so counselled and so wrought ever since He bore this office of love for men, that testimonies to the fact and its consequences should never be wanting. Not only have they been gathered into a record of His own which defies time and malice to destroy; they have so impressed themselves on the mind of the world lying without the province of Revelation as to have proved indelible, though to a great extent mutilated and obscured.

Sacrifice the great residuary institute of Patriarchalism.

The universality of THE RELIGION OF SACRIFICE, though perpetuated under so many forms mostly revolting and absurd, is a fact in the history of man of pregnant import. If it be all but the only residuum of patriarchal institutions, it is by far the most important; and is now, as it ever has been, as untraceable to its origin as that origin is demonstrably divine. Like articles of popular belief, and even those of a moral code propagated by tradition from time immemorial, and by peoples innumerable, it has found in nations distinguished by every variety of physical and social condition, ready recipients, and most tenacious guardians. Expiations for human guilt have been offered in all the forms

All but universal.

which imagination could devise. *Atonement* has been tendered to the Nemesis of the world in costly gifts, and in the offerings of animal and even human life, to pay off the debt of transgression, and to save the man or the nation from its devouring swoop. Nor has faith in this expedient ever been abandoned, except by atheistic philosophers, or rationalizing Christians. The Jew cannot wholly give it up, though his temple is overthrown, and his priesthood dissolved; while the discoveries of fresh tribes of men, however differing in race and social habits, have generally detected a singular identity among them with respect to this doctrine. This looks much like one of those notions, which are so broad, deep, and ineffaceable in their hold on our nature, that if they be not *of it*, we are obliged to believe that they have been bound up *in it* by the hand that fashioned it,—and that it is so profoundly exponent of its *moral needs* as to possess an undying ubiquity.

For this reason above all others, the doctrine of Sacrifice, though greatly corrupted by the lying spirit (God's interpolator, and the one great Antichrist from the beginning), has more strongly maintained itself than any other element of the primitive faith, or portion of the sacred story. While the grand staple facts of primitive history have been converted into myths or allegories, such as those of the creation and the fall of man, the deluge, and repeopling of the earth by means of the family preserved in the ark—while the traces of the primitive Sabbath have waxed fainter under the wear of time, and the vastly receding distance of the past has involved everything that relates to human interests

in indistinctness, and almost total night,—the grand primitive notices of a DELIVERER have so struck into the depths of man's heart as almost to live on as his nature is propagated, and have given birth to hope of a final restoration as the return of the Golden Age to the world.

CHAPTER IX.

INDICATIONS OF MEDIATORIAL SOVEREIGNTY—*continued.*

The Covenants.

The Covenants.

THE Covenants next present themselves as proper effects of the Mediatorial titles and relations assumed by the Jehovah of the Old Testament.

This will appear if we reflect on the nature and design of Covenants as unfolded in Scripture. As transactions between man and man, they are forms of solemn compact instituted by mutual consent, and for securing mutual advantages. As regulating the intercourse of nations, as securing the immunities of companies, or the performance of duties to the Sovereign or commonwealth,—or as holding individuals to the conditions of whatever sort, on which they are entitled to the advantages they desire—Covenants are, and ever have been, of indispensable use.

Service due to God irrespective of Covenant relations

But when Covenants are spoken of in Scripture as entered into by Almighty God with men, it is evident that, while their general nature and design are unchanged, the infinite disparity between the contracting parties makes covenants in certain important respects, very different things. A creature must, as such, owe to its Author all service and devotion according to its position and capacity,

irrespective of covenant overtures first made on God's part, and then accepted on that of the creature. The antecedent natural relation between them entails of itself all this. The creature has, assuredly, no reasonable option between yielding or refusing service to his Maker: nor is it reasonable to impute to God the option of requiring, or of dispensing with such service. This would be to abandon a right, to inflict an injury on His creatures, and to dishonour His government.

A small section of our race only under Covenant.

Accordingly, we find in Scripture no notice of a *Covenant* made by God with Adam pursuant to his creation, but only of a *command* given him. He was simply put upon his *duty*, and on the footing of *Law*. No Covenant was overtured and accepted. And the same is now, and, for the most part, ever has been the case with respect to Adam's posterity: they are, in the main, *uncovenanted*. The covenanted portion has been a comparatively small section of the whole. But they are still under Law, though not under Covenant: their natural obligation as creatures abides in force, and is recognised both by Scripture and reason.

A Covenant an institute of Grace.

What then is a covenant? It is an engagement on God's part to bestow FAVOURS; and, as a condition, or consequence, to require service: yet, still, so as not to diminish *the grace* of these favours by the conditions appended to them. The very fact that covenants have been bestowed on some, but withheld from others, and, also, that they were *inherited* by those who have not complied with their conditions, is in proof that they were in their origin and ends *institutes of Grace*. *Covenants are not the measure of God's grace to the world*, nor are they to

Not the limit of God's grace to the world.

be viewed as insuring individual salvation. They rather *presuppose* the one, and *design* the other; while, undoubtedly, they have been chiefly instrumental in advancing God's whole design in the economy of Grace.

Designed to advance the Divine plans for the world.

Turning now to the several Covenants recorded in the Old Testament, and examining their individual properties, it may be determined whether or not they bear out these general remarks. The first occurring in the order of time is that of Noah found in Gen. vi. 16: 'And, behold, . . . but with thee will I establish my covenant;' and again, ix. 9, 'And I, behold, I establish my covenant with you, and with your seed after you; and with every living creature that is with you.' . . . 'And I will establish my Covenant with you: neither shall all flesh be cut off any more by the waters of a flood.' Then it is added, 'This is the token,' etc. 'Behold, I do set my bow in the cloud.' . . . 'And God said unto Noah, This is the token of the Covenant, which I have established between Me and all flesh that is upon the earth.'

Covenant with Noah.

The second Covenant recorded in Scripture is that of Abraham found in Gen. xv. 8: 'And he said, Lord God, whereby shall I know that I shall inherit it? And He said unto him, Take me an heifer of three years old,' etc. Ver. 18, it is added, 'The same day the Lord made a Covenant with Abraham.' Again, chap. xvii. 4, the subject of the Covenant is introduced and expanded into more particulars, all of glorious import. Indeed, it may be questioned whether this is not substantially a second Covenant with Abraham; or, at least, the renewal of the first with such enlargements and

Covenant with Abraham.

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with such a form of ratification as entitles it to be so considered.

Covenant with Israel.

The third example of Covenant is given us in Exod. xxiv. 4 and following verses, ending thus: 'And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the Covenant, which the Lord hath made with you concerning all these words.'

Covenant with David.

The last example of a Covenant cited from Scripture, is that of God with David found 2 Sam. vii. 12: 'And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, . . . and I will establish his kingdom for ever.' This, though in form strictly but a promise, seems to have been regarded by David as tantamount to a Covenant, and it is so regarded by the inspired writers: it is called the 'oath which God sware to David in His truth.'[1] David himself in his last words refers to it as 'an everlasting Covenant' made with him, 'ordered in all things, and sure.'[2]

All set forth grace and advance redemptional purposes.

Such are the four great examples of Covenant found in the Old Testament; they exhibit much diversity as to their scope and substance; but a cursory examination of each will show that they agree in two chief particulars: first, as exhibitions of a high and very special grace; and, secondly, as all concurring to advance the one great purpose of human redemption.

Grace in the Noachic Covenant.

For instance, the Covenant of Noah, though broad and general in its nature, being obviously intended to serve as the basis of the world's resettlement, and, therefore, mainly providential in its

[1] Psalm lxxxix. 49. [2] 2 Sam. xxiii. 5.

aspects, cannot but be regarded as a signal example of Almighty grace to mankind. It was designed to assure them against the recurrence of a calamity so dire as the one they had witnessed, and to promise an order of providential administration so long-continued and steady as to afford scope for the development of the race, and of God's gracious purposes in preserving it. It was preceded by a solemn celebration of worship, and *the offering of sacrifice;* it came forth in the way of immediate and explicit oracle to the worshipping family; and it was closed by the token of the bow (probably at that moment visible), as one so suitable to the occasion, and so impressive for beauty, that it could never be disregarded. The frown of heaven, hereafter, was sure to portend a smile; and the sign, when flinging its span over earth or seas, should teach the doctrine of *measure*, like the limbs of the compass which first 'set a bound to the face of the deep.'

Its connection with world redemption.

But the connection of this great covenant with the purpose of human redemption is as clear as its surpassing grace. The company that had just issued from the ark to take possession of a desolate world was itself the world, the whole world of the future. When they set foot again on dry land, and shed the blood, and raised the fragrant smoke of sacrifice in the face of heaven, they did solemn homage to the Redeemer's sign and promise: they acknowledged that their title to the world, to life, and all of good that God could shed upon them was *redemptional:* that such was the basis, such the terms, and such the issues of a divine rule over the race, henceforth, and for ever. They transported with

them o'er the deep gulf wherein their race was buried, the precious heritage of the world's first faith. They were now the sole living, breathing, depositaries and propagators of this mystery. With their soul and flesh it was to go down the long line of ages to come, to sanctify and conserve their progeny; while the deeper symbols of the ark and the bow should be read in the fortunes of the Church, and in the millennial glories of the last days.

The Abrahamic Covenant not temporal merely.

The Abrahamic Covenant exhibits the same characters of *grace* in its provisions and design. Had the sole, or, even, the principal end of this covenant been to exalt Abraham and his descendants by insuring to them the possession of political and secular blessings above all other nations, we should have been unable to perceive in it anything extraordinary and peculiar. It would, indeed, have shown us a people specially insured in the possession of temporal immunities by an extraordinary act of God. But it would have been in effect nothing more than He might have accomplished without having recourse to this mode of proceeding; for it would still have been an example in thorough keeping with the order of His providence, as the history of nations testifies. Nor can we discern in such a view of the Abrahamic covenant, any purpose of God worthy of its origin.

Abraham a federal person as well as the father of a race.

But there are at least two considerations presented to us in the history of this covenant which evince that such could not have been its intent. For, first, it is a covenant most intimately connected with the welfare of the world: 'In thee, and thy seed,' said God, 'shall all the families of

the earth be blessed' (Gen. xii. 3),—a declaration totally inexplicable, unless we regard this covenant as a spiritual bond of God, and a foundation of grace to mankind. For, in what other conceivable way could this transaction with an individual on behalf of his descendants redound beneficially to the world? There never was, and never can be, a single example furnished of the whole world being blessed through the political and social ascendancy of a particular people. If the promise, therefore, could be viewed as depending on the political career of the people who inherited it, it must be pronounced a notorious failure. What secular advantages does the world at this day derive from the Jews? And as to the existing civilisation of the world, especially of more advanced nations, it has all been derived from a very different source.

His personal righteousness evangelical.

The second consideration is equally decisive—that Abraham was justified personally by believing the promise of God that he should be 'the heir of the world.' This concludes for the real nature of his covenant, since by that act, according to St Paul, he was invested with an *evangelical* righteousness, and received 'the sign of circumcision as the seal' of this righteousness: an assertion which could be true only on the supposition that his personal righteousness stood essentially related to this covenant, and that it was, in fact, the substance of the blessings to be conveyed to his posterity, and through them to the world. Thus, we see that the prefatory act of God in justifying Abraham by faith, taken together with its great sequence the Covenant and its seal, was demonstrative of God's 'good pleasure' to make sure to him all the blessings of

that righteousness. To use David's expression respecting the same, it was 'ordered in all things, and sure;' and through him as the natural head of the nation, thus constituted also its federal head, the same righteousness and its unfailing heritage of blessings were to descend to his posterity.

Such was the nature of the Abrahamic covenant, as proved from its very letter, and more abundantly from the New Testament: it was essentially *spiritual, evangelical, and catholic.* In the results which it contemplated, the whole world was to be blessed. Hence, the temporal aspects of it were but *secondary;* although it would be rash, and as it seems to us, unscriptural, to pronounce them *transient.* In all probability, both provisions of this covenant await times and seasons for their most glorious development in the fortunes of the natural seed; but we see sufficient to assure us that the Covenant of Abraham was one of Grace in a very eminent degree, and that it stood to that of the Gospel itself in a similar relation to that which the temporal portion of it bore to the law of Moses: it contained the germs of both, but especially of the former, as even that of Moses was in its higher phase but an edition of the Covenant of Grace.

The Abrahamic Covenant, an institute of Mediatorial Sovereignty.

From these views of the Abrahamic covenant, its relations to a Mediatorial Sovereignty are strikingly apparent. The call of Abraham, the selection of his family, the import of the revelations, and the appointment of signs and institutions; the gift of promises, and the bestowment of secular distinctions and of national life—all with the view of maintaining a testimony for the Truth, and for carrying onward the purpose of Redemption to its consum-

mation—these things unfold the person and office of the ruling Mediator. They were exercises of His prerogatives, and indications of His beneficent character in His constant care for His people, and interest in His work. He that could appoint the trial of Abraham's faith, made it also the occasion of unveiling more gloriously its one eternal Author and Finisher. He that made the offering up of the only-begotten the most illustrious *type* of His own sacrifice, and thus showed the patriarch to his joy the day of Christ, could not but be the Being who ratified that Covenant with him which closed this sublime and memorable intercourse.

The Angel-God was the same to Abraham, as to Moses, and Daniel, and Malachi,—'the Messenger of the Covenant.' While confirming it with an individual in the blessings of personal salvation, He looked to the salvation of untold myriads besides by making him the medium of His grace, and the Father, not of a people, but of 'a multitude of nations.' Here, assuredly, we trace the very same wisdom and love that unfold themselves in their richest form in the New Covenant, and in the ordinance which appoints that the Gospel be preached 'to every creature.'

It fixes the lineage of the Messiah.

It is especially to be noted that the Covenant which embodies the great promise, 'in thee, and in thy seed,' etc., bears this glory, that it is the first in the Record which definitely fixes *the lineage* of the Messiah. Traces of that lineage are, indeed, found in the antediluvian annals; and the genealogies of patriarchs, from the first man downwards, were apparently preserved for no other end. But,

henceforth, we have, besides Abraham and his seed, no other notice of a particular family singled out, or of a race when men had multiplied on the earth, from which by Covenant the DELIVERER was to spring. This was their glory through all after time, among, and above, all people of the earth. Such was the germ of this covenant, at once the weal and wonder of the world.

The Mosaic Covenant—its relation to the Law.

We turn now to the Mosaic Covenant, not to examine it at length, or to institute a series of comparisons between it and others, but merely with the view of pointing out its features of harmony with the relations and titles of the Mediator, and of evincing that it was, in truth, His work, and a very eminent example of His sovereignty. It was proposed immediately *after* the delivery of the Law,[1] the most *sovereign* manifestation of God the world has ever beheld. It was proposed, not subsequently to this event merely in order of time—thus suggesting some relation to it—but in consequence, and with the view of pointing out its relation to the Law itself. The Covenant included the Law, and was, indeed, based upon it. But the Covenant provided an administration *not fetched from the nature of the Law itself, but from an antecedent economy of grace;* as the Law also represented one far more ancient than itself, and in principle co-extant with the creation of intelligent natures.

Law and Grace co-extant in the world.

These are the facts assumed by St Paul, in the fifth of Romans, as the basis of his reasonings, in order to show that Law and Grace were not *intermediate constitutions* in the history of man, much less of a single people, but that they were strictly primi-

[1] Exod. xxiv. 4.

tive, and *co-extant* in their influence on the world. This being assumed, it becomes evident, that it was in conformity with this publication of Law in the ears of Israel that God proposed to rule them, but with a kind of administration superadded in entire accordance with *the general principles of His rule over the world at large.* His Covenant bound up together both Law and Grace in harmonious and beneficent proportions. If Law was stringent and even awful in its sanctions as threatening death to the transgressor, Grace also abounded for his relief from penalty, save in extreme cases, and when impenitence was persistent. The solemn offering of Sacrifice, and the ceremony of sprinkling blood upon the book and people together, were demonstrative of the true nature of this Covenant, as respecting both individuals, and the nation at large. It was shown to be *a covenant of grace* into which God had called them to enter with Himself; enlarging, it is true, their obligations, but affording them more than commensurate indulgence and help. The structure of the ark, and the service of the tabernacle,—the appointment of a system of sacrifice so minute and ample, to take away sin: the promises and threatenings mingling in the Pentateuch and in prophecy, wherein alike we behold 'the goodness and severity of God,'—are all evidences of the true nature of the Mosaic covenant as one of equal authority and grace.

Its aspects toward individuals were identical with those toward the nation collectively. Its entire spirit and scope were concentrated in the legislation of Sinai, and in the ordinance which ratified that overture and settled its administration for ever.

The *ceremonial and political systems* which it embodied were but detailed expressions of these principles; and their symbols were seen in the Ark and Tabernacle. God ruled them, whether morally or politically, simply by administering this Covenant. He held them closely to these laws, which comprised the whole demand He made upon them, and the whole cycle of their weal, temporal and everlasting.

The Mosaic Covenant intermediate only.

In truth, the Mosaic Covenant was only a republication of that of Abraham as enlarged and adapted to the conditions of a *national* rather than those of a merely personal life. In both cases, the spiritual and the temporal were intermingled: they belonged to one economy, and were designed to promote the same objects. There is this difference, however, to be observed between them, that the latter did not exhaust the former, which was still *prospective* beyond all that directly issued from it, however rich and glorious. It was impossible that a covenant which bestowed advantages *on one people only*, and which, as merely temporal, could do nothing more, should answer to the universal character imprinted on the former in the very terms of its delivery, and in the experience of the man who received it. It came very short of this, and could, therefore, from its nature be but *intermediate and temporary:* demanding something greater than itself, it looked backward to Abraham, and forward to the Lord Christ. Placed between both, it connected both; but while imperfectly representing the one, it could only be preparatory to the other.

Such, in substance, is the exposition of these covenants in the Epistle to the Galatians. There, as

in other parts of Scripture, 'the Law' is a designation given to the Mosaic institute, not to signify its essential antagonism to the idea of grace (any more than grace in the Gospel signifies an essential antagonism to law); but as signifying what belongs to each dispensation in certain *comparative* aspects. Were it otherwise, 'the Law' never could have been a 'schoolmaster to lead us to Christ,' because it could have taught no preparatory evangelical lessons; nor, on the other hand, could it have been true that 'the Law' was not made void but established by faith, had faith shut out the works of the law from all place in its scheme of righteousness. Then, it would have destroyed, and not have established it.

Its administration in the hands of the Mediator.

These cursory investigations of the Mosaic covenant are amply sufficient to prove the point in hand, namely, its dependence on the relations and titles of a Mediator, and to show this Covenant as being pre-eminently the act of His prerogatives. As Jehovah—in His relation as well as in His nature, 'the Lord God of Israel'—it was surely His prerogative to propound this covenant, and to head its administration. In so doing, He was only adding fresh and still more glorious illustrations to His own office, only further unveiling His one great design, cherished and overlooked from the beginning, through ages of human life marked chiefly by the deepening shades of idolatry and apostasy from the truth. In these occasional outbreaks of interposing majesty we are called to behold and adore the workings of a Sovereignty intent on shedding light on the path of men,—and that light, 'the light of life.' In the same facts ever and anon re-

curring, and in the same principles continually and still more impressively re-asserted, we hear but the same 'still small voice' waxing louder and louder, till in trumpet tones it reverberates from Sinai through the desert, and see in the ever unfolding vision of 'the Truth,' 'the brightness of the Father's glory, and the express image of His person' (Heb. i. 3).

These views impart unity to Revelation.

The hypothesis of an identity of person and of office thus founded on an induction from a large breadth of Scripture facts, is, we conceive, the proper key to these phenomena; and it imparts a consistency and an interest to the contents of the Old Testament far more commanding than any other. A deeper *unity* pervades the whole volume of revealed truth when seen in this light, and the ceaseless operation of the progressive principle thus detected adds evidence to its divine origin, as well as grandeur to the attributes and works of the Mediator.

David's Covenant primarily dynastic.

David's covenant remains to be noticed. This was propounded by Nathan to David in the form of a promise; and also to David himself, as a prophet, by inspiration. To this fact the 16th Psalm bears witness, especially when taken in connection with St Peter's comment. Similar testimony is also found in the 89th Psalm, and in the 55th chapter of Isaiah—not to add David's own words before quoted. The primary and surface import of this covenant is undoubtedly a temporal one: it guaranteed to David's heirs in perpetuity the throne of Israel. No other regal house was ever to arise to supplant his, as his did to supplant Saul's. Such a covenant, however, could not but be *conditional*, and

therefore *terminable:* its stability was to turn upon the following of his posterity in the steps of their father David. But as in this they grossly failed, so the house of David ceased at last to reign. Notwithstanding, the covenant was so far fulfilled that while Judah remained an independent kingdom, the house of David continued to hold the sceptre.

The promise of the Messiah to David's House.

In this instance, however, as in those previously examined, we detect a *double sense* in the promise: a grant of blessings mingled yet very different—the temporal, as the most prominent, the spiritual, as the most important; so separate in their nature as to have nothing in common, yet so entwined in each other that the one is made the vehicle, and in some sense, the visible pledge of the other. That David understood the Covenant chiefly in its highest sense, is evident from the exultant feelings raised in him by Nathan's message; from his language in the 16th, and 72d Psalms; and from his last words, in which he describes it as comprising all his 'desire,' and all his 'salvation,' although, as to his royal house, God should not make it 'to grow,' but even suffer it to decay and fail. His Lord was to become his 'inheritance'—the 'Holy One' who should not 'see corruption'—his Lord who should sit at God's right hand 'till His enemies should be made His footstool.' In a word, this covenant made David the Messiah's Sire: it fixed the line of His human descent, and conferred an honour on David's house which reduced all its earthly renown to insignificance.

Viewed in this light, David's covenant was substantially the same as that of Abraham: the 'seed' was in both instances the substance of the cove-

nants, and the glory of them. In both, the Humanity of the Saviour is as thoroughly ascertained as is His divinity by the general tenor of Scripture statement. He is 'the root and the offspring of David:' He is 'David' in prophetic language; He is 'Messiah the Prince,' as being of royal descent, and the glory of David's house — He is Judah's sceptre, and Jacob's star.

This covenant formed a new epoch in the national history of the Israelites, in the counsels of Heaven, and in the prospects of the world. It prognosticated the ADVENT more decisively than before, showing in a reigning and favoured line the sire and the representative of the Christ. It gave birth to national faith and expectation, as well as to a series of prophecies extending through centuries, which, doubtless, not only tended to sustain the loyalty of the nation to the house of David, and to sustain it during disastrous seasons, but to keep alive piety and zeal for the oracles and the institutions committed to its trust. This was David's 'lamp,' which, though taken down and rolled in the dust, it was impossible to break and extinguish. Its 'smoking flax' could not be quenched; it burned amidst tempest and tumult, revolution and disaster, as fed and brightened by an unseen hand; and seemed to grow more affluent in splendour just as the time-worn institutions of the nation nodded to their fall.

On the truth of this great promise the nation felt that its all of glory, and even of existence hung, 'as on a nail fastened in a sure place.' Its heart waxed warmer and warmer, and its eye brighter and brighter, as 'the Son of David' was arrayed

before it in successive promises. Israel clung to Him as their last hope with no vain assurance. His name was the talisman, and His kingdom the jubilee in which with them the whole world should finally rejoice.

Essentially Mediatorial.

Now, it must be self-evident that a covenant so direct, proximate, and full in relation to the Messiah—from which, doubtless, the Jews derived their ideas of him, and the national faith its most definite form—must have been the work of Him whom David called his Lord. After the perpetually increasing number of testimonies which Scripture shows He had given of Himself from Adam to David, it would appear a strange anomaly had He excepted this, the last, and as to His human lineage by far the most explicit of them all, until their substance was seen in His Incarnation, in David's city, by shepherd bands, with bursts of angelic joy.

CHAPTER X.

INDICATIONS OF MEDIATORIAL SOVEREIGNTY—*continued.*

The Church.

THE facts of *Church existence* as found in the Old Testament are next to be adduced in proof of pre-existing mediatorial relations and titles.

The Church never co-extensive with the world.

By the Church is meant sacred society existing by divine appointment, variously organized, and ever directed to the great ends of maintaining the truth and worship of God in the world. In the beginning, we may suppose, that as the race consisted of but one family, and afterwards, of a few tribes, their religion would be the same; and the Church would comprise *all*, as the ark did during the Deluge. Even then, however, a general redemption might consist with only a partial 'election' of individuals to partake of its richest blessings, if the basis of Redemption were the facts of federal guilt and corruption rendering conditional compliance a contingency depending on human will. Thus, there would exist a distinction between the true Church and the visible in relation to their *extent*, which doubtless, would, in process of time, unfold itself in divers forms of error and apostasy. Such we know to be the general tendencies of the world, drawn from a wide field of experience.

Truth has rarely held an undisputed throne; error has ever been a near and overbearing foe. The Church has been no synonym for Society; but it has always implied *antagonism* to reigning evil, a bulwark against its proud overflow, a sanctuary for the Truth when an outcast from the nations—the home where she was surrounded and worshipped by her children, like the Apocalyptic woman in the wilderness, while the world rioted wildly in her oblivion.

Secular and spiritual the first distinction recorded.

The two grand distinctions in the primeval race, as intimated in Scripture, were not *secular but spiritual*. A momentary gleam is, indeed, all that is cast on the pervading gloom of, perhaps, two thousand years closed by a general catastrophe never to be repeated, till the race and all things with it come to an end. From the patriarchal narrative we gather the facts and fortunes of the Church. Her lamp waxed not with the ages, trimmed by watchfulness, and replenished by the voice of prayer. Her tongue was silent or false, because her heart was treacherous: reason became blind, and passion brutish—faith was lost in sense. Of this fornication giants were born, the mountain masses of whose crimes the world could not bear, but sunk together with them into the bottomless flood.

The Church reduced a second time to one family.

Thus, the first great epoch of our race is the divinely registered event of *Church failure*, and of the world's consequent ruin. The scanty relics of her existence and throne were brought over the gulf to our side of time in an ark. See there the Church upon the terrible surge, amidst a boundless expanse of flood, overspread by blackened skies,

and drifted to and fro by bellowing winds—without helmsman or compass, sun, moon, or stars by which to pilot her homewards—without anchor or haven—ever hovering within the jaws of hell, yet still undevoured! This is THE CHURCH drifting under an eye that never slumbers, and by the impulse of a hand never weary, to her summit of repose; as if by her stranded position set as an ensign to posterity of the mercy that 'rejoiceth over judgment,' and as a type of that remnant of the saved, the seed of the Church, which shall go forth to repair 'the waste places,' and to replenish the world.

Then, we behold the Church reduced again to the dimensions of a single family, at once the representatives of the past and the heirs of the future. These, few though they be, while worshipping by Sacrifice under the arch of the rainbow, and amidst the silence of death and desolation, are visited and taught that the hopes and the being of man are bound up with the Church, and that the earth was loaned to him for a possession, for this end.

The relapse of the race.

But as in the first, so in this second outset of the race, the point of divergence is coincident. The apostasy is renewed with spreading life and progressive years. Babel was no device for preserving faith entire—no mountain on which to enthrone 'the Truth' that she might shine as the sun; but a mount of transgression to be stricken with confusion, and scattered. The call of Abraham was an expedient for rescuing what was then in danger of perishing from among men—the precious deposit of primitive truth, whose lamp was sullied, and its flame all but gone out. Its disciples diminishing

to a handful—an Abraham, a Melchizedek, or, perhaps, an Abimelech, might yet be witnesses for God. Even in Egypt, in Ur, in Syria, or in Tyre and Palestine, the gathering shades of Polytheism had not wholly enwrapt the firmament with the pall, the over-measuring sign of the realm of death. But the Church was no longer *visibly* extant: the lingering light, whether on hills or vales, revealed no orb: it had been overlaid, or had sunk, but it had left a curse on the eyes that hated it.

A third time reduced to one household.

Where, henceforth, do we discern the Church, but *a third time* within the compass of a single household, that of 'the righteous man from the East,' the friend of God? Still, it is the Church on *pilgrimage*, soon hidden again in the mists of four hundred years—immersed in a nation of gross idolaters, and reduced to a state of bondage, degradation, and wretchedness, all but fatal to the very existence of Humanity, much more of Religion.

The Church next gathered from Egyptian bondage.

The visitation which regenerates these children of the Covenant is the act of God that restores *His Church*, and gives it mass, boundary, organization, and unity, in a *section of the race.* Henceforth it is marked out by territory, by institutions, by a course of peculiar providences, and by a national form of religious profession. This is the stage of church-life succeeding that of the Family, to be followed by that of the Gospel as the perpetuated development of the religion of the Family and of the Nation in a catholic form. *A race-religion was to be the issue of both.* If to become universal, it was impossible for the Church to hold its relations by a

family, or by a national tenure. These implied *restriction* and consequent partiality in their application. 'The flesh' was the basis of such arrangements, which would, therefore, partake of fleshly accidents, and oppose hindrances to the scope of church offices.

Mediatorial Sovereignty fundamental to the idea of Church existence.

What is now, however, to be remarked particularly, is the notion of Mediatorial sovereignty *as fundamental to the very idea of church existence;* for this idea is nothing else than an antagonism of good to evil devised and maintained by the divine wisdom and might—a form in which are deposited among men, the principles and agencies of *their moral recovery.* It implies *divine interposition* throughout: Heaven's peculiar oversight, favour, and energy, are essential to its existence; these are, in fact, the great subjects of scripture history. The footsteps of God through the past, and through the future too, are, and will be, seen in the path of the Church. Divine phenomena are church phenomena. Such are the teachings of the Bible, which challenge the annals of the race for competition or resemblance. All history and experience proclaim—as much as the sea, and depths, are said in Job to do—this void of the wisdom which God alone can speak to man.

The Church never based on natural religion.

But how can these facts be accounted for except on the assumption of mediatorial relations and titles? It is strongly in proof of this, that the Church never stood on the basis of *natural religion* since the world began. It has never stood on Theism any more than on Polytheism. The negation and the corruption of its doctrines are equally fatal to its existence. Historically taken, the Church is plainly a *redemptional* institute and testimony, as much

the creation of the Mediator's office and grace, as society in general is the creation of God's providential government; and the one no less proves His relation to man as his Saviour, than the other does His relation to man as his Creator. The Church, from the beginning until now, has been not merely the witness for God, but the witness for the Mediator: its testimony in the former respect has never been given *separately, but conjointly with the latter,—or rather through it*, as the doctrines, institutions, and blessings which it has held forth to the world, demonstratively attest. Men have ever been taught their common corruption of nature, and their liability to condemnation. They have ever been taught to supplicate the divine mercy, and to seek forgiveness and acceptance through the sacrifices of the altar, and through the offices of the priesthood. The ATONEMENT has ever been set forth as the substance of all revealed truth, and the mysteries of Redemption have been to the faithful what the scroll was to the prophet let down from the heavens; or what the figures of the Cherubim, portrayed on the walls of the holy place, were to the priests.

God's *relations* to man the ground of Revelation.

The spirit and intent of all revelation to and through the Church, have been this: to present the Deity to men's mnds, not as a sublime abstraction, but as a mighty, patent, fact; to make His nature *personal* — all-surrounding — all-pervading to the soul; to clothe it with *relations* as well as attributes; and to bring men into a state of intercourse with these awful glories by concentrating the demonstration of them within the sphere of individual consciousness.

Thus, the objective of Revelation has ever been inseparably related to, and terminative in the subjective—that is, in the personal knowledge of the personal God; making this the *rationale*, both of its own existence, and of man's relation to God and the Universe. 'The riches of the glory of this mystery'—to use an apostolic phrase—in this revelation are not a form of knowledge, though the highest possible; they are a communication of divinity to man as his 'tree of life.' But all this implies that 'the truth' is *mediatorial* in its expression and office—the oracle of the Eternal Word; and that the Church which receives and transmits it must be *His creature*. Man becomes His organ as the recipient of His truth, as He Himself is the organ of the Father.

Revelation and the Church the great proofs of Mediatorial rule.

The Church, thus considered, is the standing witness to the world of the fact of a divine revelation, as revelation witnesses the fact of a mediatorial sovereignty as its originating and final cause. The Church is 'the pillar and ground of the truth,' as 'the truth' is simply the revelation of the Mediator. These two kindred and inseparable facts—namely, Revelation and the Church—are the two cardinal phenomena of Mediatorial rule. Their existence and relation to each other, together with their mutual influences and results, are immediately referable to this one cause. Nor are these more truly the exponents of its nature than that cause itself is a voucher for their unfailing existence and operation in the world. The Church as 'the truth' embodied and living, is 'the Bride, the Lamb's Wife.'

CHAPTER XI.

THE INDICATIONS OF MEDIATORIAL SOVEREIGNTY—*continued.*

The Types.

THE system of types, so characteristic of Old Testament history, is also appropriately symbolic of Mediatorial rule.

Types, their nature and purpose.

A Type is a fact precedent to some other greater than itself, designed to prepare the way for it, and to be a voucher for it as pre-ordained and brought to pass by the divine wisdom and power. It is the shadow of a coming truth projected far before it, showing its figure rather than its substance—its image, not its properties. Its object is to teach by symbol—more or less vague, yet significant—truths as yet remaining mysteries, and to be fully expounded by the facts and teachings of the future. Its tendencies are to awaken interest in things or persons, past and passing, by their intimated correspondences with the future; and to enable the student of Revelation to complete his views of the unity and sweep of the divine plans.

The Type is, in fact, only *another form of prophecy*, and the source of a divine philosophy:—a proverb, parable, or riddle, in which the divine wisdom was pleased to exercise men for their instruction in truth and piety. In this point, as in many others, Revelation is the counterpart of Nature, which is but a

certain shadow and image of the UNSEEN—a monument of the past, and a pledge of the future. Nature is but a parable, a proverb, a 'dark saying,' out of which the profoundest wisdom may be extracted. God is *declared*, though *not beheld;* and His oracles go forth to the 'ends of the earth,' though there be 'no speech, nor language,' nor voice to be 'heard.' Nature is but a symbol, and Truth ever wears a veil.

The Type is, then, but an example in harmony with every phase of truth, for not only is Nature a shadow of its Author, but every truth brought out by fact and science is only the representative and shadow of something higher still. There is type upon type—a lower and a higher truth presented to us, suggesting a line of all but interminably related truths,—between the first or sensational, and the last that can be reached by reason rising toward the Eternal Source of being and truth. Thus, all finite nature is but a system of types of the one *Archetypal Nature* ever to be sought, never to be known.

Types in Paradise.

Looking now to the examples of type abounding in the Scriptures, we readily discern their primary existence in the scenes cognate with the origin of our race. What was 'the tree of life'? or what 'the tree of knowledge of good and evil'? Their virtue cannot be presumed to have resided in themselves as forms of vegetable life. As there could be nothing intrinsically good or evil in the properties of a tree—in the sense in which we understand the divine injunction respecting it—so the doctrine of symbol is plainly taught by it. 'The tree of life' could but symbolize *the law* in obedience to which life was to be secured in perpetuity. 'The tree of knowledge of good and evil' could but symbolize the mid-

way position, as it were, of man's primitive estate, to show that life and death lay on the right and left of his path, and might be touched by one hand or the other. Good was insured by the prohibition to taste of it; and evil would as surely fasten itself on transgression; even as Moses said, 'Behold, I set before you this day life and good, and death and evil' (Deut. xxx. 15)—words which seem directly to allude to this primitive prohibition.

The language of type is thus shown to be that of the earliest scenes of human life, appertaining to the system of Nature surrounding it, and connected with the loftiest purposes of Creation. Indeed, Nature with all its beauty and sublimity would have been little more than a dumb-show to man, had it been isolated from that moral economy of God to which he was profoundly related, and had it not been made a sensible medium for teaching him the deepest lessons.

Sacrifice of *divine origin.*

This construction of the chief objects of our pristine life, is confirmed by the language of Revelation both intermediate and final. Thus, in the great institution of Sacrifice, what do we see but the one type of all truth to be unfolded through the future of the world, just as significant of the moral aspects of the race toward the divine rule, and of that rule toward the race, as the symbols of the trees of life and of knowledge, were to man in Paradise. The whole history and mystery of Religion were summed up in this one grand symbol that shadowed forth the curse and the blessing, the death and the life of the world. Henceforth, it was the only true foundation of priesthood and of worship to men, the soul of devotion, and the pillar of the

Church: the trust of the penitent, and the joy of the saint. It was no offspring of reason, or of our moral nature, but given by God—given too, *before* the expulsion from the Garden. Guilt could no more have invented Sacrifice than Innocency. The idea of a mulct for trespass exacted by a civil ruler, or of a ransom offered for the release of oneself, of a friend, or a fellow from captivity, could never have suggested any similar expedient as effectual to avert from an offending creature the judicial vengeance of his Maker. This is impossible: Sacrifice must have been *taught*, or it never could have prevailed in the religion of the world, especially in that of the earliest times, when it was most pure and elementary. Man must have been supposed to be already in possession of the promise of a Restorer, and also of the *peculiar nature* of his interposition, or the rite could have had no meaning.

Sacrifice a symbol of faith.

But this supposition shows that as Revelation could alone unfold this mystery, so Revelation alone could originate its symbols. Nor can it be doubted, that however faint and unsteady the knowledge might, in after times, become, of the great doctrine symbolized, it was sufficient for the faith of the first families of men, and even of all the generations downwards. It never could have been viewed as *the true object and end of their faith*, since in such a case it could not have harmonized with any known principle of a moral rule, and could have shed no light on a dispensation of grace. It would have been simply a positive institute, entirely isolated from the moral history of man, and devoid of all presage of a recovered weal. It was from its sublimely *symbolic* character that the institution of Sacrifice

drew its glory and the proof of its divine origin. It was this which made it a mystery—a mystery of God—the seal of His Covenant, the sacrament of the faithful, and the epitome of worship. Its offering, whether by individuals, or companies of men, was peculiarly *the expression of faith.* It made palpable the divinest mystery of religion, and showed the connection of the sensible and the unseen with the last and wonderful outbreakings of the divine glory.

If the symbols of paradisaic life adumbrated the profoundest laws and destinies of intelligent beings, the symbol of Sacrifice pointed to a new evolution of the same principles, and a far grander outset of human existence. A far higher mystery waylaid the track of the outcast race through the realms and ages of the curse, than that which crowned the adytum of the sacred enclosure where man first breathed, walked, and worshipped. Sacrifice, in its mystic aspects, bound the entire past and future together in one all-comprising plot of remedial grace. Faith beheld in this symbol something more than an instituted worship: it was the transcript of a divine purpose hereafter to be fulfilled,—an oracle, which, heard in a whisper only by some stillest hearts that longed after heavenly wisdom, should be finally louder than 'the voice of many waters,' and be carried round the world.

The leading type of ancient religion.

Sacrifice, then, may be regarded as the leading and most prevailing type of ancient religion. It never waned as time advanced, and never gave place to other symbols more expressive than itself. It kept its primary rank, and its primary influence on the mind of the worshipper. The Mosaic eco-

nomy amplified it beyond all precedent, and defined its modes and species with a carefulness and precision which evinced more strongly the characteristic peculiarity of the divine counsel in this respect. The passover, the daily sacrifice, and the great day of atonement, were but divine appointments to give greater emphasis to the doctrine which lay at the foundation of the whole—*the divine idea of religion* which it was the entire scope of the divine ordinances and teachings to plant and maintain in the world. Man was in correspondence with God in the fundamentals of his belief and moral homage, only when inspired by the great truths which Sacrifice symbolically presented, namely, the universal imputation of sin to man, and God's engagement to forgive and to remove it by forms of propitiation variously appointed, and made the images and pledges of ONE *to be provided by Himself.*

Atonement its true significance.

Now, without going further into a subject of such magnitude and interest as this of Sacrifice, it may suffice to direct our observations to the one point of teaching which they are intended to enforce ;—the obvious relevancy of this institute to the office of the Mediator, and of its appointment, and continued supervision, to His Sovereignty very specially. It is impossible to conceive of anything more in unison with His prerogatives than this sign and shadow of His great predestined work,—itself the very ground and substance of His own glorious office. As Mediation must involve the twofold object of relief to the guilty, and the fullest maintenance of the demands of eternal truth and righteousness, so must it involve some idea of merit or equivalence

in the action of the Mediator by which the *congruity* of these objects can be made apparent. In short, we cannot shut out ATONEMENT, as one with the idea of mediation;—this is its fulcrum—the whole rests and turns upon it. But if so, then, the revelation of it was from the beginning of the very first importance, and could not *à priori* be omitted in any scheme of divine pre-intimation of which we can conceive.

Nor can we conceive of any procedure so becoming the Being who was to act out this Great Thought of the Godhead, as that which embodies and renders supreme the doctrine referred to. It is *His heart told by anticipation to those most concerned to know it, and in order to its reciprocation:* nothing suggested by Reason, or based on Nature (which alone Reason can scrutinize), but *a pure conception of Sovereignty*, of which Nature, and Reason as its prophet, can afford neither presage, nor solution. Analogous to the positive, the fact symbolized by Sacrifice is the sublimest development of the moral system; and, as such, it was befitting that it should be presented to the world in this proleptic form. Such, indeed, was to be its history; and it is only on this ground that Sacrifice could be a symbol at all, and a pioneer to the future.

The Mediator self-revealing.

But we affirm this as in proof that the Mediator Himself indited His own purpose, and drew the programme of His own history. We affirm too, that the whole tendency of the sacred narrative warrants this assurance, and even *suggests* strongly this conclusion. Nor is there wanting (were it necessary to produce it) powerful evidence of that kind of sovereignty which this institution bewrays

in the simple assumption that the Mediatorial Office was from the beginning—a FACT. Our meaning is best set forth by an anticipative use of New Testament language: 'The Father loveth the Son, and hath given all things into His hands.' To dispose and actuate everything proper to the consummation of the redemptional plan—this is the province of the Son—'it is given into His hands.' The Father does not *directly* appear in it: the Son unfolds and accomplishes His will. This principle is a sure guide in our present field of interpretation: *the draught of religion, is, throughout, the work of the Son in His official capacity.* He is the person delegated to act in the province proximate to us, and so to stand between God and us that no truth in any form, and no influence for good of any kind, can reach us but by Him. He is just as much, officially, the exponent of 'the deep things of God' as He is the image of God personally; and the one fact rests upon the other. What then so appropriately anticipatory as that He should present to the Church from the earliest times, and through the Church to the world, the summary of His undertaking on their behalf?—and that He should do this by some one visible and palpable sign best suited to hold forth the ideas embodied in the whole, from which Religion should draw its very life and joys? Faith before, and faith after the event symbolized by Sacrifice, drew virtue from this one truth which represented the one Mediator, as that Mediator represented one God; while the peculiar form of that one truth was that in which His Sovereignty chose to manifest itself, and thus to bear witness to its own existence and glory.

Priesthood a typical ordinance.

Priesthood also is not merely a ceremonial but a *typical* ordinance. Indeed, Sacrifice and Priesthood are but twofold aspects of one type, as they are parts of one ordinance. It is impossible for us to define what kind of priesthood is essential to Religion in its *social* phases, if we may confidently predicate the existence of any whatever as essential to its primitive form. We have no scriptural record of any such institute as coeval with man, and are, therefore, precluded from speculating upon the subject, whatever interest may attach to it as a problem, or probability as a fact. It is not incongruous to the condition of Innocency to take the one side or the other of such a question; though, perhaps, the negative bears more of verisimilitude, when we consider that the last and sublimest form of spiritual worship is devoid of priesthood in the *official* sense, and that the ground of priesthood as it stands in Scripture is, throughout, purely Mediatorial. Nowhere is priesthood put forth as a mere *institute of order*, much less as a birth of conventionalism: it came in too early, and was too definite and peculiar in its functions to warrant any conclusion of this sort. The priest was not put forth by his fellow-men as their representative and functionary heavenward through an impulse of Naturalism: his office seems to have been hereditary as well as divine. Sovereignty and Priesthood were *cognate* offices, originating in paternity and primogeniture; though otherwise transmitted when the primitive type of society had worn away. Priesthood founded on Sacrifice, placed the man between God and his fellows: he was more than a human representative and func-

tionary: he was a *Minister of God;* while the service he offered to God on their behalf comprised in it every principle regulative of intercourse between God and men.

The office essentially Mediatorial.

It is the *mediative* idea essential to priesthood which has given it so mighty a purchase on the mind of the world, and furnished to classes of men the temptation to seize and employ it for purposes of superstition, or of cast ascendancy. Severed from this, the mystery and prestige of priesthood vanish together: the man sinks from the rank of a demi-god, to the level of his race; and that office which can no more be a vehicle of blessings to mankind, at least loses the power to do them hurt.

The Mediative idea essential to priesthood evinces that the several forms in which it is presented to us in Scripture history must have been all typical. Abel, Noah, Melchizedek, Abraham, Moses, and Aaron, must all have borne a *mystic* character, since Sacrifice itself always bore the same. True, the type was more or less distinct as the person holding priesthood was more or less eminent in position or gifts; but the mystery lay *in priesthood as such*, so long as it remained in force. The living, consecrated man, could alone give expression to the ordinance of Sacrifice, and make it speak to spiritual perception the one everlasting oracle of God to mankind. He was an essential portion of the whole—the very soul of the deed. He alone could show how life and death consorted in the idea of sacrifice, as did the two goats, living and dead, on the great day of Atonement. The priest could not immolate himself, and, therefore, he presented the blood of another and inferior creature. Hence, he

Indissolubly bound up with Sacrifice.

could only offer *the sign* of Atonement, not a real one; though, indeed, he could have done no more, had he even offered up himself. Had Abraham slain his son, still he had done no more than he did afterwards, when he slew the ram caught in the thicket. The truth lay, not in the ceremony but in the something represented by it—the something distinct from, and beyond it, and far more glorious than the face of heaven and earth when compared with the image of either imprinted on the retina of the eye. The image there is not the object, but a representation of it, and the necessary medium for perceiving it — so is the infinity of the truth of Mediation beheld in the heaven-constituted type of the sacrificing priest, and the reeking altar. Nor, in the broader sense, can we with mortal eyes see more even in the 'glass,' 'with open face;'—we behold but the image; while beholding it, 'we are changed into the same, from glory to glory.'

Christ as Mediator represented by the Priest.

Now, if we are called to see the Mediator in the priest, from Abel to Aaron, and from Aaron to Christ, who can have so ordered this but the Mediator Himself? Nor can we perceive in what other way He could have so appropriately exercised His sovereignty. He has thus made the most vital doctrine of His own Office a patent fact in the history of His religion, and given an expression to it altogether paramount and unique. His own representation has stood before the world through a long line of ages, in the persons of fathers, heads of tribes, and rulers of nations. Of the smaller household circle of worshippers the priest has also formed the centre. The rude primitive altar on the mountain, or in the groves, whither the tribes

wended to the celebration of their sacred offices, bespoke the priest to light its fires, to present its victims, and to offer prayer. He was the lord of the scene: and in the costly shrine or gorgeous temple, where everything tended to inspire men with awe and devotion, the priest was supreme—he was even here the centre and soul. The mitre-crown, the dazzling breastplate, the embroidered robe, all stained with blood—the golden censer, and the incense carried within the folded veil—the sprinkling of 'the mercy-seat'—the fragrant cloud that darkened it—the reappearing form, all majesty and holiness, awful as an angel that had overstepped the threshold of the invisible, still radiant like the sun, as having commission to bless, or charged as a cloud just dipped in the sea—these were all speaking things to faith, as these were all the mystic phases of the Mediator—symbols, equally authoritative and truthful as His ordinances in His Church—His candlestick, to shed glory through its courts, and light through the world.

It is this idea alone which accounts for the *supremacy* of priesthood, in the Old Testament pages: it was far less a ceremonial than a *representative* institution—far less an exhibition of the form of religion than of its life, which, though it might discard pre-existing forms as but its dress, could never put off its nature. Priesthood was unchangeable because it was inherent in Religion; and inherent, because inherent in *Mediation*. Of this truth Priesthood was the visible and abiding testimony immediately given by the Mediator, and finally embodied in Himself alone.

CHAPTER XII.

THE INDICATIONS OF MEDIATORIAL SOVEREIGNTY—*continued.*

TYPES—*concluded.* THE THEOCRACY.

The Theocracy.

THE THEOCRACY furnishes our third great example of the typical principle, as before it furnished us with an example of mediatorial sovereignty standing alone in the history of nations. That the Israelitish Theocracy was typical, all will allow, except that class of Bibliolists who restrict their views to the most literal and surface aspects of sacred history. These so far approximate to rationalistic theorists as altogether to discard the supernatural characteristics of a book, which apart from these, is no longer to be regarded as a divine revelation at all. The question, however, which suggests itself after this preliminary one, is: If the Theocracy be found to prefigure as well as to prepare the way for something beyond and greater than itself, what was the object intended? and, how may we reach satisfactory conclusions concerning it?

Now, it may be well to be reminded of the truth, though already familiar, that, as a type is no explicit and formal exhibition of a fact, but a symbol or adumbration only, so we are not to expect in a complex and expansive institute, like the one we

are looking at, a *detailed* expression of its antitype. Such an interpretation would induce us to look out for the final prevalence in the world of some form or forms of civil government analogous to that of the Israelites; or, for an ecclesiastico-political system such as the Papacy. In fact, it would lead us into the same error in unfolding types, as men have fallen into when unfolding prophecy.

Its fundamental idea the immediate government of God.

But, whatever be the precise notion of this type, it is certain that we must seek for it in the first instance at least, not in the study of a *supposed antitype*, but in the *fundamental idea of the institute* in which we profess to seek our type. If we reverse this process, the comparison may be arbitrary and fanciful, and thus the connection between past and future things will disappear. Now, the term Theocracy, though no more a biblical one than the word Trinity, just expresses the kind of ruling idea in which the type lies; and it may be put thus: it is a special sovereignty which God exercises over man in the whole compass of his relations, but chiefly in his nature,—a sovereignty founded in grace, and carried on by a system of laws and agencies which denote His interposing and actuating presence. According to this definition, it is not necessary that the *external economy or system of means should be identical* between the type and antitype, but only that *the essential characters of both should correspond.* The government of *Religion* should be the master-truth in both cases; it should be asserted to the full extent of human capacity; to which end God is supposed to reveal His will, and to guarantee His presence in order to give it effect as He does not in the common course of things. In

other words, He must declare Himself a King, and set up a Kingdom which shall not merely be a draught of His laws and ordinances, but include also the people who are to be its subjects, bound to obey His Will, and to advance His glory.

Maintained by divine power alone.

It is essential to such a kingdom that it bear the stamp of divinity on all its laws and institutions, and invest with divine prescription its officers, even as it invests all its subjects with unearthly rights and honours. Moreover, it is essential to such a kingdom to stand on its charter independently, and to maintain itself by divine patronage and power alone. Its people are saints, its officers God's ministers, its work spiritual, its destiny universal godliness: 'Thy people also shall be all righteous . . . . the branch of my planting, the work of my hands, that I may be glorified' (Isa. lx. 21).

Application to the Jewish commonwealth.

Proceeding to the application of this doctrine to the Jewish Theocracy, we discover a broadly typical character in the particular cast of divine rule which it exhibits, as well as in its connection with certain characteristic developments portending future and consummating counterparts, such as the New Testament sets before us.

God dwelt among them in a special sense.

(1.) The idea of divine rule is, in this instance, peculiar, and fraught with mediatorial doctrines: for this idea is that of special and privileged relation between God and His creatures, which on His part supposes grace, and on theirs the reception of distinguishing blessings. It is no example of the natural course of Providence as it deals with men in general, but of a regime *superadded*, and designed in a very singular manner to promote the welfare of its subjects. Its characteristic fact is that of

God's *dwelling among His people Israel*, planting them, like the Cherubim, in His 'secret place.' This was the capital fact of their history, and the capital truth of their religion. It was the great object of faith, pervading the worship and moulding the language of the nation—the soul and substance of the Covenant—the source and pledge of all national and individual weal.

This not an isolated fact;

But such a fact as this could not be an *isolated* one in the annals of mankind, or be *self-expounding*, and ultimate: it presupposed something *fundamental* to itself, and something *ulterior* also. It sprang out of promises and provisions *far older than itself*, and served to fix and enlarge their meaning; still pointing to their all-comprising substance as yet hidden by the veil of the future. Solomon caught a strong view of the mystery of this fact of God's dwelling among His people, but without connecting it with its great evangelical counterpart, when he said, 'Will God, indeed, dwell with men upon the earth?' Not that we suppose him ignorant of it, since neither could this wonder have occurred, nor its tradition have been credible, had it *stood alone*, and begun and ended with itself. This dwelling was a mystical thing, though presented in a sensible form: this coming down from heaven was a symbol betokening a *personal* descent of God to earth, to come to pass in man himself. In a word, it was the pledge and emblem of the *Incarnation*.

but an emblem of the Incarnation,

and a proof of a pre-existing Mediator.

Thus was the relation between God and men prefigured by this covenant dwelling of God amongst His people, and the magnificent circumstances attending it; holding forth the great truth that the supreme sovereignty of the world was verging to-

ward and hovering over man, ere it finally passed *into man* by the Incarnation with the wondrous prerogatives to be wielded for his Redemption. Here, then, we trace a sublime typical connection between the Theocracy of Israel and the doctrine of a pre-existing mediatorial sovereignty to be subsequently consummated and expounded in New Testament story. But the truth and significance of the type must rest on the fact that the God of Israel was the then existing Mediator—'the Word'—'the Angel-God'—and that, in this, as in other ways, He manifested His glory; till as the Word 'made flesh' He should dwell among His people, 'full of grace and truth.'

The representative character of official persons.

(2.) The ruling idea of the type was further shown in the *representative* character impressed upon the *official personages* raised up from time to time, whether to frame or administer this divine polity. It was this which made Moses himself a typical person; he was a sovereign mediator between God and Israel, and a bright image of 'Him who was to come.' This was the glory which he reflected when his face shone on his return from the mount to the people. It was this, too, which invested Joshua his minister with a similar character; so that his name answers to that of the great Deliverer Himself, as we learn from the Epistle to the Hebrews (iv. 8).

Moses.

Joshua.

The same is probably true, though in a less eminent degree, of the Judges who derived their power as sovereigns immediately from God, and who were the rulers, because they were the saviours, of His people.

The Kingly office typical.

This is, however, still more strikingly exemplified in the *regal* office as it was instituted, and

finally settled in the house of David. The circumstances under which it originated show that the monarch was a *sacred* person, not only as he was the head of a religious Commonwealth, but as the 'Lord's anointed,'—he was merely His delegate. His functions were divinely prescribed, and he was counselled and controlled in his public course by *the Oracle*. The monarch formed politically the link between God and His people,—he was to them instead of God. Hence, his august and very peculiar position necessarily elevated him into a *typical* character, and he became the image of the Lord's Christ or Anointed one: his office, being that of a vicegerent of God, exactly embodied the idea of the Messiah or Christ. This is the reason why both are so commonly intermingled in Scripture, whether in the Psalms or the Prophets; and why the Messiah is so commonly called David, and is represented as filling David's throne, and ruling over the house of Israel.

The Theocracy a manifestation of the Mediator.

The common basis of this class of scriptures, examples of which are so abundant and striking, is found in *the essentially typical nature of monarchy in this instance, as derived from the typical nature of the Theocracy itself*—a fact entirely dependent on another—*that the Theocracy was a characteristic manifestation of the Mediator*. Hence, the type became more than an image of the future, it was a voucher for the present, and the past: it was *a phase of development* no more independent of what was, and what had been, than a blade is independent of the grain from which it sprang, or the full ear is of the blade which at once contains and conceals it.

The historic bond presup-

This truth leads us to another inseparable from

it—namely, the manifest connection existing between the regal office considered as typical in itself, and the historic relation which it bore to the Messiah. On no other ground can we perceive any necessary connection between the house of David and the future Christ. The Christ might, humanly speaking, have descended from any other tribe or family in Israel than those of Judah and David, had not Judah owned the sceptre, and the house of David wielded it. We are apt to regard this appointment merely in the light of a personal favour to David as the man after God's own heart, instead of looking at it as a necessary appendage *to royalty in this peculiar form of it. The ruling house was a representative one*—it could not be otherwise—and therefore constituted the proper line of descent to the Messiah, in whom the type finally issued, as being the Mediating Sovereign with whom it originated.

poses the typical, in respect to David's house and the Messiah.

Such is the true reason why the Messiah must needs have been, not merely historically, but theologically—that is, conformably to the type—'the Son of David.' This settled the question of his pedigree, and the importance of the genealogies to be prefixed to his history, so appropriately termed in one instance 'the book of the generation of Jesus Christ' (Matt. i. 1). It is, moreover, the type supplied by the Theocracy from which as *an à priori truth*, we deduce the line of the Messiah's descent, and the conditions proper to that descent when regarded as a fact. For, as the type itself involved an *Incarnation* as its antitype, and the line through which this great mystery was to be unfolded, it necessarily follows that the *conditions* of descent must be conformed to it, and that they

The lineage of the Messiah connects the type and the antitype.

could not stand related to it as if it were a *purely natural event.* It is to David and his house *as representative of the Theocracy, and therefore typical, that the Messiah's lineage must be referred; and in this view, the question of pedigree could be of no further importance than as it served to substantiate the connection between the type and the antitype. This, it is true, required that filiation could be properly affirmed of the Messiah in respect to David,—only subject to the peculiar conditions implied in the type itself.*

That the Messiah could not stand in an earthly relation to any other house than that of David, is plain both from the testimony of Scripture, and the reasons of the case; but it is equally plain that His merely human relation must have been as *subordinate an aspect in His office* as was David's paternity, viewing him merely as a man, and not as the head of a race of theocratic kings. David was no more concerned in this relation than the type required, which ought never to be understood *as expressly predetermining the event;* this is, as Scripture itself affirms, but the shadow, not the very image, of the thing to come.

The type to be interpreted by the antitype.

Hence, we see that the type as we have expounded it, while it declares the lineage of the Messiah, *does not bound it by strictly natural conditions, but leaves these undetermined, and therefore, to be interpreted by the event its antitype,* with which we

The type contains two persons, the antitype one.

can trace no exact correspondence. The Messiah's relation to David, to be in harmony with the type, or with prophecy, could not be more than an imputed or legal one as far as *paternity* is concerned; because God and His human representative, as related under the theocratic type, were *separate per-*

sons, whereas in the Messianic antitype they are *one*. This precludes the idea of a *natural* descent from David save in the manner vouched for in the gospels. He could be both a human being and 'the Son of David' in this way, as well as God; thus fulfilling the doctrine of the type and the terms of the promise, which otherwise seems impossible. This is the amount of what is taught us in 'the book of the generation of Jesus Christ.'

No visible headship appertains to the Messiah.

There is, however, a truth of still greater moment if possible, deducible from the theocratic type and its connection with the person and office of the Messiah: it is this,—that *no political and visible headship appertains to the office of the Messiah, as 'the Son of David,'* and no kingdom answerable in its general principles, form, and design, to that which the house of David administered. For, if the Theocracy itself were only a type, and David but a representative of this fact, and a medium for carrying it onward to its predestined fulfilment in the office of the Messiah, it is obvious that these were but preparatory measures in the divine mind to a *new and thoroughly distinct order of things*, and that it must be altogether gratuitous and misleading to contend for the perpetuity of the 'former things.' These, to use inspired language directly applicable to the subject, are 'old things' which 'have passed away;' and 'behold, all things are become new!' This is a grand cardinal truth *which both requires and vindicates the New Testament, as exhibiting the only Theocracy foreshadowed by the Old; and the only throne to which Messiah as* 'the Son of David' was the heir.

From this view it becomes evident, that the loss

A political view of David's throne requires a political Messiah.

of the type is the loss of the antitype; and that the merely literal and political interpretation of the Law *must lead to the rejection of the Gospel*,—of which consequence Jewish apostasy down to our own day is the one tremendous example. The *political* view of the throne of David being substituted for the *representative one*, a POLITICAL MESSIAH is the inevitable alternative; and not only Jewish but Gentile fanaticism is firmly entrenched behind a mass of prophetic scriptures, wrested, though very plausibly, to support false and most pernicious opinions. Both parties are tenaciously holding to views completely negatived by the course of Providence, by the very principles of Christianity, and by the doctrines of the Old Testament itself.

This doctrine of types the key to Prophecy.

The truth now asserted respecting the Theocracy and its relation to the Messiah is the great key to prophecy in all that pertains to its descriptions of Him, and His kingdom; and the right use of it will enable us to find our way through what would otherwise be, if not a labyrinth of contradictions, a region of inscrutable mysteries. In fact, *the whole scheme of prophecy is arranged conformably with this one idea, and designed to give it a wide and consistent expression.* If our doctrine be true, prophecy cannot be a literal view of the things it describes; nor can its language be anything more than *inspired analogue.* This has been already proved by the facts and doctrines of the Gospel; and we are forbidden by these divine vouchers, as well as by our own canon, to apply any other principle of solution to the residue of *unfulfilled prophecy.* The alternative which, discarding type, adheres to the literal in its interpretations, is perilous to faith, and a stronghold of

infidelity, by showing the discrepancy *between prophecy and facts* which nothing can reconcile, and by inducing expectation of events which the course of Providence concurs with Scripture in assuring us is doomed to disappointment.

The throne of David and the Levites.

This we illustrate by an example taken from Jeremiah, chap. xxxiii. 16, and following verses: on which we have to remark, that this prophecy, if interpreted on the principle of setting aside *the typical character of the Theocracy*, is demonstrably false. For, what does it promise?—Plainly the perpetuity of the Theocracy in its two grand characteristics—the Throne, and the Priesthood. The seed of Levi is equally with the seed of David assured of *official perpetuity:* and this too, in so solemn and explicit a manner that the 'ordinances of day and night' are to fail, if these offices cease; and Jehovah's claim to be regarded as the Maker of heaven and earth is staked on the verity of this promise.

But what becomes of this on the literal principle of interpretation? The answer must be, either that God is not true,—or that the Bible is not His word. The promise as it applies to the throne of David has failed; the Levitical priesthood is no more: the Theocracy has long ago come to an end. Can this be so? On the ground we take, it is answered—No. The promise as to David is fulfilled in Christ, and the promise as to the Levites is fulfilled in those *who represent them in His kingdom.* Nor does it appear to us how a Jew can reject Jesus Christ, and yet remain a believer in his own Scriptures; for, either he must impute falsehood to the prophet, or receive the New Testa-

ment, *because in the literal sense, the promise could not now be fulfilled* but as we interpret it—only in the antitype. On this, the only true throne of David, 'the Son of David' sits for ever, 'expecting till His enemies are made His footstool:' and by the gospel testimony, the promise now considered is gloriously established, 'David shall never want a man to sit upon the throne of the house of Israel.' Both dominion and priesthood are for ever established in the Messiah and His Church; and thus, the word of God, instead of falling to the ground, expands into meaning which mere prophecy could not indicate, but only the revealed 'glory of the Lord.'

The New Covenant.

The consideration of this important passage may be properly connected with another of equal significance, as being both a confirmation, and, at least, an implicit development of our doctrine. This occurs in chap. xxxi. 31 of this same prophet, where the promise of the 'new covenant' is given, to which, singularly enough, the promise of perpetuity is attached in terms similar to those of the preceding scripture respecting the throne of David, and the office of the Levites. 'Thus saith the Lord which giveth the sun for a light by day, and the ordinances of the moon for a light by night: . . . if those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever.' Now, this passage, which contains a large and most explicit promise of the 'new covenant,' and which is, therefore, one of the most important in the Old Testament, apart from those which relate to the Messiah, is closely kindred to this latter class of scriptures, and particularly apposite to our doc-

trine; for it clearly implies a *complete remodelling of the Theocracy, and as clearly the typical character of the earlier form of it.* Of this the Covenant was the basis; the ordinances were but its developments. Hence, it follows that the dissolution of the Covenant was the dissolution of the Theocracy: its germ, undying and expansive, could alone survive, and in its essential elements demanded 'a new covenant' to give them perpetuity and perfection. Thus, the doctrine of the Theocracy and of the Covenant being one, the promise of 'a new covenant' is in complete harmony with a translation of the Theocracy from what was local, secular, and temporary, into all its antitypal fulness under the Messiah. All this foreshadowed CHRISTIANITY. In this, the theocratic type and Christianity perfectly agree. Nor does it appear that *on this ground, and from this source,* the lineal heirs of the promises and subjects of the Theocracy can claim any distinguishing blessings henceforth. The dissolution of the Theocracy and of the Covenant made them, without adoption into the 'new covenant,' 'aliens from the commonwealth of Israel:' the kingdom had departed, and the staff of the shepherd was broken.

Jewish distinctions lost in the Old Covenant.

Whatever distinguishing promises, therefore, yet remain to the seed of Abraham cannot appertain to the Theocracy and Covenant of former times; and even though we could distinguish more than one covenant of God with Abraham, heirship on their behalf would not therefore follow apart from *the theocratic covenant* under which all blessings, whether spiritual or temporal, were anciently enjoyed. This being dissolved, any supposed resi-

duum whatever must appertain to the 'new covenant,' and to the Theocracy of the Messiah in respect to them, from which, down to this time, they are aliens.

In few words, what we mean is this—that Christianity, or the Messianic theocracy, confers no distinguishing favours on one race of men more than another. It is no more distinguishing *in this sense than it is restrictive;* so that we are led to infer that whatever special addenda may be in reversion for the Jews cannot be regarded as flowing from the 'new covenant;' but that they are a primitive and separate patrimony to be enjoyed *in conjunction with it*, and implying, doubtless, a series of favouring, and in some respects, extraordinary providences.

These distinctions extra-providential.

All this, whatever it may be, is to be referred to some peculiar dispensation of Providence, not to the provisions of the Covenant and the Theocracy. Thus, the promises of future ingathering of this people from the remotest point of their dispersion to their own land, their restored nationality, and their recovered independence, strength, and prosperity: the re-edification of their city and temple in more than their ancient splendour: their eminency as a religious people, and their glory in the sight of the nations after so many ages of degradation and suffering;—these promises, however understood, and however performed, must belong to a *dispensation of Providence altogether unique, and by no means essentially related to the Messianic theocracy.*

A type an imperfect programme of an event.

We are under no necessity to hold that the type shall be reproduced in the antitype; while the contrary is the doctrine established by all other examples of this nature. This would be to aban-

don the doctrine of progression, the one great principle of the Bible, and to make Christianity its most glorious illustration but *subsidiary only to some new modification of Judaism.* In other words, the last and highest glories of the Messianic theocracy would consist in personal visibility, territorial circumscription, and external rule. All such carnal, and, indeed, puerile visions, the history of Jesus, and the Gospel, entirely repudiate; as they were obviously meant to extinguish for ever all Jewish and worldly aspirations. The 'new covenant' theocracy is as repugnant to the genius of its type as it is superior to it; and obviously cannot be made to harmonize with any prospects of national restoration and secular glory but those which leave, not only uneffaced but unimpaired, its supreme characters of spirituality and heavenliness. Its Jerusalem, its temple, its priesthood, and its throne, are 'all heavenly things:' they are not defined and substantiated by the attributes of place, visibility, and political unity, which, however attached to them, are but *accidents only;* nor can the most miraculous mundane adjuncts in the slightest degree add to their perfection and grandeur. Like heaven, they lend, but never borrow.

The Gospel the archetypal correlative of Judaism.

It has thus been our endeavour to trace in the theocratic institute, as expressed by its magistrate and his relation to the Messiah, its pre-eminently typical character, and to show that this is properly the result of the sovereignty exercised by the Mediator of the Old Testament, and with a view to bring forward his office through another stage of development toward its grand finale. This branch of investigation is of the first importance to the settle-

ment of certain leading questions between Christianity and Judaism. It becomes plain from this doctrine of type, that the stumblingblock of the Jew in respect to the Messiah springs out of his ignorance of the true meaning *of the historic and political parts of his own religion*, and not from the misunderstanding of the prophetical scriptures only,—which, indeed, is the natural consequence. It has been shown that the great preliminary objections to the New Testament drawn from the Old, arising from its want of agreement with the leading points of precognition which it gives as to the person and office of the Messiah, are fully discharged; and that the New Testament is as much confirmed by the scope of former testimonies, as it is by its own independent evidences. And, finally, it is shown that no religious system succeeding the ancient Israelitish Theocracy could come forth in conformity with the spirit and the sanction of this institute, save such as should hold forth an incarnation and a reign of God with all answerable characters of permanency, universality, and moral glory. Such is the archetypal correlative implied in this earlier and temporary rudiment, and precisely such a system is THE GOSPEL.

CHAPTER XIII.

MEDIATORIAL SOVEREIGNTY THE DOCTRINE OF PROPHECY.

The Messiah.

The Messianic Theocracy the key to prophecy.

We now turn to the inquiry, how far the doctrine of mediatorial sovereignty is indicated and confirmed by the collective testimony of Prophecy. If the previous conclusions are sound, then, as before remarked, prophecy must be viewed as resting on this basis; and its rationale must be sought in the exposition and enforcement of this great cardinal idea—the Messianic Theocracy. This truth the most extended examination of prophecy will serve to establish. The entire substance of its testimony, as far as our great subject is concerned, is to this effect—that the Lord is King, and that as King He is the Christ.

The Lord of the Theocracy and the Messiah of Prophecy—one person.

Now, this is precisely what the theocratic type teaches; so that type and prophecy are to be regarded as *two distinct methods of teaching the same truths, and as concurrent branches of the same evidence.* The Lord, as the existing and pre-existing 'King of Israel,' is also its future King in virtue of an incarnation, and of an office known as that of the Messiah or Christ. The person and the office are identical: there is transition, but without alteration—novelty, but still harmony. There is no break in the line

which unites the ancient with the Messianic Theocracy; *nor is there any change of person or of office traceable in the tenor of prophecy: the Lord is the King —the King is the Messiah.*

Visions of Isaiah and Ezekiel symbolic prefaces to prophecy.

Accordingly, we perceive that the two grand inaugural visions of Isaiah and Ezekiel are striking exhibitions of these doctrines, and are properly to be regarded as *symbolic prefaces* to the entire volume of prophecy. When Isaiah sees the Lord, the very place of His throne and its concomitants, no less than the throne itself, powerfully suggest the capital doctrine of the Theocracy with its fundamental truth—the essential sovereignty of the Mediator; for the throne is placed *within the Temple, and in the Holiest of all*, amidst the scenes of the Cherubim and the Ark, and in connection with the offices of the priesthood, together with the grand covenant symbol, the Shechinah. Jehovah is also emphatically styled 'The King.' As such He is worshipped by the Cherubim, and acknowledged by the prophet. The ascription thrice Holy, and the form of address, 'Whom shall I send? and who will go for Us?' clearly indicate the presence and glory of the Eloim—an interpretation expressly confirmed by the New Testament. Still, 'the King the Lord of Hosts' is language especially appropriate to a *single Person*, and is rather confirmed than weakened by the form of address just alluded to; as it is in agreement with the style of the passage in Genesis, where a single Person interpellates His Fellows thus: 'Let Us make man,' etc.; 'Behold, the man is become as one of Us:' while above all, *the remedial administration applied to the prophet* must be regarded as demonstrative of the mediatorial charac-

ter of the entire scene. It is, in fact, THE GOSPEL SYMBOLIZED. For, though the nature of these symbols may be inferred from the remedial character of the institutions of the ancient Theocracy under which the prophet lived, it is plain that this character could attach to them only as they were expressive of something prior to and independent of themselves; although, as it respects *development*, this might be something future. In a word, they implied something both fundamental and consummative.

The prophets spiritually advanced.

This consideration explains why individuals were found (such as this prophet, and, perhaps, the higher class of ancient saints in general), who seem to have lived so far in advance of their age and dispensation. As there was an advancing light toward 'the perfect day' in the order of dispensational development, so there was a corresponding track of *individual progression;* and, in addition to this, a sovereignty which carried individuals far away beyond their fellows—beyond the terrestrial bounds of religion, into 'heavenly places.' They *enjoyed* the future only anticipated by others, and tasted, as it is expressed in the Hebrews, 'the powers of the world to come.'

Such, in all probability, was *the experience of the prophets pre-eminently*, which in this instance beautifully accords with the peculiar themes of one who has been called the evangelical prophet, and with his personal history as unfolded in this vision. But all this supposes that the theory of Revelation is from first to last essentially one and the same, however dispensationally different; and that, therefore, it became possible that its ultimate facts and doc-

Moral proof of the essential unity of revelation.

trines, and even its richer personal blessings, might be to a large extent *anticipated*. This truth is, indeed, strikingly exemplified in the case of this prophet, while the unity of principle on which the Theocracy is based could not have been more convincingly brought out than by this vision, which blends the Law, the Prophets, and the Gospel together; and which makes the prophet himself, in certain leading particulars, the personal, living, type of the whole. 'The King, the Lord of Hosts' is the Being who proclaimed His name, and showed His glory, to Moses on the mount; and He is seen verifying His character and prerogatives in connection with His own institutions, and among the people He had formed for His praise. His government is proved, by new examples of sovereign grace, to subsist in undying vigour and changeless truthfulness, while these, again, are made auguries of a still brighter future. Hence, *the pardoning and renewing Sovereign can be none other than the Messiah of prophecy, and the Lord Christ* of the New Testament. The vision was not only one of facts symbolized, it was still more one of futurities anticipated. It was pre-eminently a *prophetic* vision, and embodied in itself a perfect epitome of the moral regime of the world.

The same doctrines are reproduced with certain additional details, and additional symbols, in the vision of Ezekiel. The Throne, the Cherubim, and also the Glory, reappear; but the Cherubim are described at length,—while to the throne is added an image of the *Man-Sovereign*, and that of the rainbow overarching his head. The 'wheels' also, and chariot-like appearances below the throne and in con-

nection with the Cherubim, are striking additions to the vision of Isaiah.

Identity in the visions of Isaiah and Ezekiel.

Into the particular interpretation of these, however, it is not needful to enter; but rather to call attention to the identity of representation running through both. The Lord in His theocratic office is seen with attendant symbols still more appropriate to the broader characters of a mediatorial sovereignty than to His peculiar relation to one people; while these symbols suppose that *this relation was itself but a type.* It is scarcely possible that a more vivid view of the Messianic doctrine of sovereignty could have been given by means of symbols than by those of Ezekiel's vision, which is truly, what he terms it, the vision of 'the likeness of the glory of the Lord.' Nor do the last symbolic visions of the New Testament add anything material, except to identify it with the glory of Christ Jesus as the Lord of prophecy.

Differences characteristic of circumstances.

We are, however, reminded by the differences between these visions of Isaiah and Ezekiel, how characteristic they were of the seasons and circumstances when they were given. In the vision of Isaiah, everything in the scene is indicative of the normal and stationary. The vision is of the temple and its courts: the throne, the cherubim, and the glory, are beheld where only, according to the theocratic order and history, they could have been expected to appear. The altar had not been overthrown, nor the sacred fire put out; nor had the remedial ministry ceased its functions. Vengeance was threatened; but it was not yet to fall upon a guilty land, and its desolations were but foretold. In Ezekiel's day the better part of the nation had

been removed far away, and himself was numbered among the captives. It was not in Jerusalem, but by 'the river Chebar,' that he saw 'visions of God' (Ezek. i. 1). Accordingly, everything in his visions corresponds with his times and circumstances. All their imagery betokens motion and change: we have no fixed centre of things here. The chariot is seen and the wheels in company with the wings of the Cherubim. The throne itself is *in motion;* and the rainbow which surmounts it is the sign of tempest and trouble. Instead of the temple, the place of vision is the plain of Chebar; and instead of the 'holiest of all,' the high heavens are the place of His feet made glorious.

Theocratic rule not local or temporary.

From this we learn that the interruption of God's wonted intercourse with men, and of His connection with His ordinances, involves no failure of His designs, much less the slightest infraction of His system of mediatorial rule;—that the elements of the Theocracy existed independently of any particular form of visible expression, and were ready to break out anew in acts of restoration or of reproduction, as the case might demand;—that the wing and the wheel in connection with the throne indicate not merely the source and direction of all motion whatever in the Church and the world, but the entire harmony subsisting between the principles of stedfastness and change, even as the sun has his chariot, and the winds have their wings, yet both with appointed circuits, and with a view to the maintenance of Nature in perpetual perfection;—and that, finally, the scope of the Theocracy founded on and exponent of mediatorial sovereignty, is just as little local as it is temporary. A temple falls, or

a nation is disbanded; but the world is not forsaken, nor the Church defunct. The place of the throne and of the cherubim may be removed far away, or be set in the mountain and the wilderness; but the throne itself is unchanged: the rainbow glistens amidst the disturbed elements: 'the living ones' still utter their cries, and give out the one summary of all prophecy, 'The whole earth is full of His glory.' Again, the voice from the firmament thunders forth command: the wheels move on, and the wings are lifted up; but it is to traverse the world like the sun, and like him to claim every portion of the world as its own, filling it with an all-inspiring, beatifying benediction.

Thus, both these visions are expressly evangelical, and *in figure sum up the entire testimony of prophecy.* They are only duplicates of one scene, somewhat like the gospels which variously exhibit the same Person, and the same events; while in respect to their own contents, they stand like the figures of Cherubim on the veil which separated the holy place from common gaze, but which taught by symbol even those forbidden to enter it the nature of the mysteries enshrouded within.

The Theocracy in a new form, administered by the Messiah, the scope of prophecy.

In proof and illustration of the doctrine that the typical character of the Theocracy is the basis of prophecy, and in accordance with the doctrine of the visions referred to, we here offer a selection of passages to the effect, *that the perpetuation of the Theocracy in a new and more glorious form, and its administration by the Messiah as the Lord incarnate, is the true scope of prophecy.* The first that occurs of this nature is taken from the chapter following Isaiah's vision: 'Therefore, the Lord Him- Proofs.

self shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.'[1] The next chapter contains a reference to this which places the meaning of the word 'Immanuel' beyond dispute; for it is there said, that 'he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.'[2] This determines that the person addressed as 'Immanuel' was the King of Israel, agreeably to the vision, and that the name Immanuel is given to Him in direct reference to His future incarnation, conformably with the language of the former prophecy; while the terms of both passages demonstrate that the absolute indestructibility of the Theocracy, however menaced, was the gist of this revelation.

But this guarantee for the existence of the political theocracy rested on its relation to the theocracy of the 'Immanuel,' to which it was a divine preamble; for the sake of which, therefore, it was insured, and in the final glories of which the weal of the nation should attain its zenith.

The passage following[3] is but an amplification of these, and, taken together with them, forms a complete testimony to the points to be established: 'For unto us a child is born, unto us a son is given,' etc. This is a description of the nature, the descent, the prerogatives, and the office of the 'Immanuel.' He is human; for He is a 'child born'—a 'son given.' He is Divine; for He is 'the mighty God.' His name is 'Wonderful;' for He is 'Immanuel, God with us.' He is a sovereign; for 'the government is upon His shoulders.' He is 'the Son of David'

[1] Isa. vii. 14. [2] Isa. viii. 8. [3] Isa. ix. 6.

also, and the head of the Theocracy; for He sits upon the throne of David, 'to order and to establish it with justice and judgment for ever.' And, finally, His Messianic character and administrative glories are filled up in one august title—'The Prince of Peace.'

Here we may close our quotations from this greatest of the Messianic prophets, though many others might be adduced of equal significancy and power; such, for instance, as the glowing description of the root of Jesse;[1] or of 'the King who should reign in righteousness;'[2] or the glorious view of His kingdom found in a later chapter,[3] and but the duplicate of the 72d Psalm.

Again, we point to the pastoral attributes and work of 'the Lord God,'[4] so resistlessly bringing to mind 'the good Shepherd' of John's gospel; the gentle and gracious, but upright rule of Him who brings forth 'judgment unto truth;'[5] and even the strange phases of humiliation and suffering under which the same Being is presented to us where He is termed 'the Arm of the Lord.'

The princedom of the Messiah the central truth.

But in all these passages, however characteristic and powerful as descriptions of the Messiah, we still trace but the expansion of particular traits, or the detail of particular facts, not only in harmony with these central predictions, but flowing out of them. In all this accumulation of particulars we trace no *accession to the great radical idea of Messianic sovereignty*, much less any deviation from it. Even the sufferings and death of the Messiah are not made merely to consist with that idea, but are subordinated to its development, as 'the glory that should

Even His death subordinated to its development.

[1] Isa. xi. 1. [2] Isa. xxxiii. [3] Isa. xxxv. [4] Isa. xl. [5] Isa. xlii.

follow.' The great central and culminating truth apparent from every point of view is *the divine princedom of the Messiah*, and its correlative doctrine—the new and everlasting Theocracy. These are the glories of the future or 'the everlasting age,' and demand a space in the revelations of Heaven of corresponding magnitude with their surpassing importance in the roll of prophecy, and in the destinies of the world.

Jeremiah.

Turning now to Jeremiah, the testimonies pertinent to our inquiry are few, but full. The first is in chap. xxiii. 5: 'Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute justice and judgment in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is the name whereby he shall be called, The Lord our Righteousness.' The second runs thus (chap. xxxi. 31): 'Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel,' etc. The third is to this effect (chap. xxxiii. 14, 15): 'Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel, and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.'

Of these very explicit and remarkable prophecies, we regard the first and last as substantially the same; while the second is equally important, though substantially different, as holding forth the prospect of the 'new covenant,' without which the other two could not have been satisfactorily explained. The promise of the 'new covenant' casts light upon

these; for it thence appears that the 'Branch' to be raised up to David, and the 'King' who should reign and prosper, executing judgment in the land, and bestowing salvation on his people, could be no potentate after the existing order of things, or, indeed, after any secular type of rule whatever; but the head of a new and heavenly kingdom, of which the ancient deliverance and polity of Israel, but particularly the theocratic throne of David, were but the types. In these passages, moreover, the same doctrines are set forth as in those of Isaiah. The King promised is divine; for he is called 'The Lord our righteousness.' He is human; for he is called 'the righteous Branch.' He is the rightful heir of the theocratic sceptre; for he is raised up 'unto David,' and in him the line of succession ends, just as in the kindred office of the priesthood, agreeably to the language of the last passage, and to our observations on the former: 'David shall never want a man to sit upon the throne of the house of Israel.'

Ezekiel.

Passing thus rapidly from prophet to prophet, let us briefly consult the places in Ezekiel (chap. xxxiv. 23–29, and xxxvii. 24) which contain the only prophetic notices pertinent to our inquiry,—apart from the long and mysterious scenes of the restored city, temple, and polity of Israel, which close the book. The passages referred to run thus: 'And I will set up one Shepherd,' etc. . . . 'And I the Lord will be their God, and David my servant a prince among them.' . . . . 'And I will raise up for them a plant of renown.' . . . . And, again, 'David my servant shall be King over them, and they shall all have one Shepherd; and my servant

David shall be their prince for ever.' Here, again, *the covenant* is spoken of which, in such a connection, as well as from the description given us of its nature and blessings, can be none other than the 'new covenant' of Jeremiah, and that mentioned also by Isaiah as 'an everlasting covenant,' and as 'the sure mercies of David.' Indeed, as before noticed, these are inseparable things. They are all included in David's covenant (2 Sam. xxiii. 25); which, undoubtedly, from the very terms of it was the basis of succeeding promises to the house of Israel, and to David's family, as it was in substance only the reiteration of the Abrahamic covenant with special reference to the Messiah as David's seed. That the Messiah is called 'David,' and 'my servant David,'—the very honourable appellation which David personally bore,—is demonstrative of his lineage, and his office. The emphatic repetition also of his office as that of the Shepherd of his people, is not only in keeping with the tenor of prophetic testimony respecting him, but is a declaration of the identity of his person and office as the Messiah with the theocratic Power which from the earliest times was the recognised guardian of the nation, agreeably to the tenor of its devotional songs, such as, 'Give ear, O Shepherd of Israel;' 'The Lord is my Shepherd;'—phrases which not only signify a protective and beneficent rule, but also a rule founded on covenant relations, with definite obligations and results.

The Messianic Theocracy the counterpart of the Jewish.

Such was the theocratic office: it was a form of mediatorial sovereignty which gave birth to the 'first covenant' and polity of Israel. It was *pastoral;* and such, according to this prophet, is the

Messianic Theocracy destined to crown the future. Represented in similar language, and concentrated in the one great idea of restorative, uniting, peaceful, and life-giving rule, it is *the counterpart* of existing relations and existing rule, but incomparably more glorious.

This accounts not only for the singular unity and emphasis of the Messianic idea as found in prophecy, but also for the *characteristics of the theocratic administration.* The new and more glorious economy which the Messiah was to originate peers through the institutions of the old, and is described in terms taken from it. Of this, the final chapters of this prophet supply a wonderful example. These great visions cannot be regarded merely as the counterparts of the past or ancient Theocracy restored: they are images of the Messiah's kingdom; and are no more to be viewed as visions of 'the commonwealth of Israel' apart from this, than the Messiah was personally, and literally, but a second David. The type only is given in the one instance as well as in the other. The Apocalypse must be sought to as the true Hermes of the olden prophets, and pondered as the true key to this mystery of the restored city, temple, and commonwealth. 'The testimony of Jesus is the spirit of prophecy' (Rev. xix. 10).

Turning now to the book of Daniel, we find a continuation of the same descriptions, although, if possible, with still more specific characteristics, and more definite circumstances superadded. In chap. ix. 24, Gabriel thus informs the prophet: 'Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to

Daniel ix. 24.

make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.' After this, in order to fix the sense of the phrase 'to anoint the Most Holy,' is added the illustrious appellation—'Messiah the Prince.'

Putting these together, we have here plainly reaffirmed the great substance of all antecedent prophecy—the divine nature, the consecration, and the office of the Messiah,—that is, his personal and official glories, concisely but strongly declared. 'To anoint,' or to messianize 'the Most Holy,' is a phrase assuredly equivalent to an incarnation of Deity; and to declare the Messiah to be 'the Prince,' is to mark the essential glory of his office. The whole testimony here given is not only in accordance with all previous testimony, but *presupposes it.* It is given in that brief but familiar way which is natural when the subject-matter of a communication is not original, except in some particulars—but a summary of all that had gone before. That the Mediator was the Lord Jehovah; that he was to become the Lord incarnate—to be 'the Son of David,' and 'the King of Israel,' in a similar, though in a far more exalted manner, to his people, than in his existing relation to them,—these were, and long had been, familiar anticipations to those indoctrinated in the faith of the nation. Hence, new communications on the subject could be little more than re-asseverations of its unfailing truth and approaching consummation. This had the effect of keeping alive and in force truths of cardinal importance to the nation during its vicissi-

tudes, and with reference to its remoter prospects.

These notices are fully sustained by the *occasion* on which the angel Gabriel was sent to Daniel, and by the allusions to national affairs made so prominent and particular in this most momentous prediction respecting the Messiah. The great Prince of the house of David was to appear at the end of these seventy weeks of years, and as the harbinger of desolation; but, still, to give Jacob's star ascendancy over the world—to found an empire which time should not subvert, comprising within its bounds the whole human race. This sublime prospect for the world is twice given us by this prophet—namely, in the second and seventh chapters, verses 44 and 9. Thus, 'And in the days of these kings, or kingdoms, shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces all other kingdoms; and it shall stand for ever.' And, again, 'I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garments were white as snow, and the hair of his head like pure wool.' This vision of 'the Ancient of Days' must be taken in connection with that of 'the Son of Man' coming in the clouds of heaven to 'the Ancient of Days' to receive his kingdom—words commonly considered as a description of the 'Messiah the Prince' receiving his kingdom from the Father, agreeably to the gospel history; and of his kingdom in its attributes of perpetuity, and world-amplitude.

The ancient of Days—the Son, not the Father.

There is, however, strong reason for doubting the truth of this interpretation. 'The Ancient of

Days' does not appear, and give judgment on the enemies of his throne, until those adverse to him are said to be 'cast down.' The dominion of 'the Son of Man' appears to be an event *ensuing on their destruction—not the cause of it.* Now, it is certainly agreeable to the tenor of all scriptural teaching, that the Son, not the Father, is the Power by whom 'all things are subdued:' this is the prime idea of his princedom and its issues. It seems obvious, therefore, that 'the Ancient of Days' cannot be the Father, but the Son—the Mediator—the 'Messiah the Prince:' not to urge that the matter commonly supposed to be contained in these visions—namely, the dethronement of adverse powers—cannot in point of time be referred to a period antecedent to the introduction of Christianity into the world. This must come after it, and, in fact, be done by it. For, undoubtedly, the kingdom that succeeds these is the kingdom that wars against and destroys them, as set forth in the vision of the stone. This, again, appears to be confirmed by verse twenty-second, in which mention recurs of the coming of 'the Ancient of Days,' and of judgment being given by him 'to the saints of the Most High:' and it is further added, 'and the time came that *the saints possessed the kingdom.*' This declaration is very important, as furnishing us with a key to verse thirteen, and a full confirmation of the opinion just given, that 'the Ancient of Days' is the Sovereign Mediator, who is thus seen putting down the foes of his rule, and subjecting the world to the empire of his Church.

The Son of Man a symbolic repre-

According to this exposition, 'the Son of Man' seen coming in the clouds of heaven to receive uni-

versal dominion from 'the Ancient of Days,' is a *symbolic personage* representing 'the saints of the Most High,' who from that very time are said to take 'the kingdom, and to possess the kingdom for ever and ever'—an event of such paramount grandeur in the view of the all-inspiring Author of prophecy, that it is repeated with the greatest emphasis: 'and the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve him;'—that is, 'the Ancient of Days'—the Mediator—the Messiah the Prince shall become supreme over the world, in the full meaning of all prophetic anticipation, and *by means of his Church.*

sentative of the saints.

This great testimony is continued through the minor prophets with a simplicity and consistency truly wonderful. Hosea, for example, terms the Messiah 'David their King.'[1] Micah's prophecy is memorable as selected out of the entire body of prophecy by the great ecclesiastical Council at Jerusalem in answer to the question of Herod, demanding of them 'where Christ should be born:' 'But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.'[2] This prophecy was, doubtless, selected on that occasion, because it was the only one which explicitly supplied the answer to Herod's question touching *the birthplace* of the Messiah. But

Testimony of the minor prophets.

Hosea.

Micah.

[1] Hosea iii. 5.

[2] Micah v. 2.

it was equally full as a description of his person and office; while it conveyed this summary of the national faith in the most authoritative and least offensive form, though with what effect the same history bears witness. Thus much is evident, that Herod sufficiently comprehended the meaning of the prophecy to become alarmed for his throne; and the murder of the Innocents, which followed the departure of the wise men, showed the depth of jealousy it had awakened within him, and the diabolic cruelty of a man made desperate by such a prospect of deposition.

The verses which follow this passage simply expatiate on the same theme—the divine majesty, the humanity, and the foster-nature of the Messiah's office. The favourite simile of prophecy, and of the gospels—*the pastoral office*—is ascribed to him. 'He shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God,'—a veritable description of 'the Angel' who led the people through the wilderness, the Lord who fed and guided them like a flock. And, it is added, 'this Man, or Shepherd, shall be the peace when the Assyrian shall come into our land,' in the same sense as Immanuel was to be a sign from the Lord to the house of David: indeed, both prophets seem to have had in view *the same event.*

Zechariah. The Branch.

Passing on to Zechariah, a complete identity is observable between his testimony, as one of the latest prophets, and the preceding series. The title given by him to the Messiah, 'The Branch,' in chap. iii. 8, was clearly a familiar one to Joshua and the people just returned from captivity; otherwise, without explanation, it had been altogether

unintelligible. The appellation, 'The Branch,' is plainly borrowed from Isaiah and other prophets, and signifies *the illustrious scion of David's house*, to flourish in beauty and glorious fruit-bearing; and, as its *sole representative*, to be its root and life, which otherwise would for ever have decayed and died out. Twice, in this prophet, is found the same great distinctive appellation of the Messiah, 'the Branch.' He is called 'My servant the Branch,'[1] and 'the man whose name is the Branch;'[2] while his office is represented as that of the builder and ruler of 'the temple of the Lord.' In him the functions of the monarch and the priest are blended, as in Melchizedec, Moses, and, in some respects, David and Solomon also. This was 'the glory' he was to bear; this the work given him to do. The Theocracy in its original elements, and in its profoundest scope, was to be administered by 'the Branch.' He was to rule as a priest—that is, to wield a spiritual government over man: to be Lord 'over his own house,' and the house of his Father: to restore by reconstruction the holy commonwealth, and the holy temple when destroyed; and thus to make Jerusalem, according to Ezekiel and the Apocalypse, worthy of the name it was henceforth to bear—'Jehovah Shammah, the Lord is there.'[3] In this view, Joshua and his fellows were *typical persons;* and the 'crowns' employed on the occasion prescribed, were typical things: they were pledges and memorials from the Lord, of the coming presence and glory of 'the Branch.'

The chapters following contain several of the most explicit evangelical predictions found in the

[1] Zech. iii. 8. [2] Zech. vi. 12. [3] Ezek. xlviii. 35.

Old Testament; as, for example, 'Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.'[1] Further, 'And the Lord their God shall save them in that day, as the flock of his people;'—that is, the King whose advent is described as the occasion of such national exultation shall save them. He shall act the shepherd for them, and save them as his flock. He shall repeat his ancient acts of delivering goodness, and shall make good all his attributes and promises as exhibited in their history, and in the prophetic records, by methods of new and surpassing grace.

Zechariah. The Shepherd-King.

These quotations are samples only of the section. In the eleventh chapter, the Shepherd-King, whose coming to Zion had been announced as the true jubilee of the nation, again speaks: 'Thus saith the Lord my God, Feed the flock of the slaughter. And I will feed the flock of slaughter, even you, O ye poor of the flock.' This entire section manifestly foretells the events narrated in the gospels: the assumption of office by the divine Shepherd of Israel, the fierce opposition raised against him by the shepherds of the nation, and their persecution of 'the poor of the flock,' that is, of the band of his disciples; his own betrayal for thirty pieces of silver, cast 'unto the potter;' and his death, though the Almighty's 'Fellow,' by the sword of the magistrate, invoked not by the shepherds, nor by Satan, but by the Lord himself: 'Awake, O sword, against my Shepherd, the Man

[1] Zech. ix. 9.

my Fellow, saith the Lord.'[1] And, further, they are represented as looking on Him whom 'they pierced'[2]—the great Shepherd slain by the rulers of his flock—the slaughtered Prince becoming by this event the opened 'fountain for sin and uncleanness,'[3] not only to the house of David, and to the inhabitants of Jerusalem, but, agreeably to the forerunner's prophecy, to the whole world.

Two remarkable predictions of Malachi close this short prophetic notice of the Messiah as King: both are sufficiently familiar, though inexhaustibly interesting. 'Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the Messenger of the Covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.'[4] The second passage reads thus: 'But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings.'[5] As to the first, it is most important, not merely as reaffirming the grand cardinal doctrines of all antecedent prophecy respecting the Messiah, but as presenting us with some additional particulars. His messenger is spoken of as 'Elijah the prophet,' while the Lord himself also appears in a like character, as 'the Messenger of the Covenant,'—a description corresponding with the words of Daniel, 'He shall confirm the Covenant with many for one week.'[6] From this collation it becomes evident, that the 'new covenant' is intended; and that the manner of its introduction here is in accordance with that of Prophecy, and of Revelation generally—namely, to

[1] Zech. xiii. 7. [2] Zech. xii. 10. [3] Zech. xiii. 1.
[4] Mal. iii. 1. [5] Mal. iv. 2. [6] Dan. ix. 27.

refer to something foregoing, and familiar. This prophecy, therefore, is grounded on that of Jeremiah; or on one still older and more national, that of David before noticed, inasmuch as it is associated with the national expectation of the Messiah so fondly cherished: for to this the expression 'whom ye delight in,' manifestly alludes. But the equally clear statement that this 'Messenger of the Covenant' is the Lord, and, that coming in this capacity, He comes 'to His temple,' is demonstrative that the phrase 'Messenger of the Covenant' bears also a *retrospective sense.* The Messiah is the King of Israel, not exclusively in virtue of his prospective relations to that people as 'the Son of David,' or even on the ground of the Incarnation; but rather on grounds prior to both these. Such was his *original* relation to Israel in virtue of his delivering and covenant acts: and, therefore, these latter are to be regarded as consequent and culminating events, agreeably to a pre-established order of development. This insured that the same divine person should exhibit one simple character throughout: that the head of the ancient Theocracy should be the head of the new; the Messenger of the first covenant the Messenger of the second; and that *the whole truth* should be seen as consisting in both, agreeably to the great confession of Nathanael to Jesus, 'Rabbi, thou art the Son of God, thou art the King of Israel.'

The Messiah King in virtue of his original relation to Israel.

As to the second passage from this prophet, can we conceive a more magnificent description of the Messiah's regal glory? And does not David himself in his last words, when referring to 'the everlasting covenant,' support this view when he said,

'He that ruleth over men must be just, ruling in the fear of the Lord. And he shall be as the light of the morning when the sun ariseth, even as a morning without clouds; as the tender grass springing out of the earth by the clear shining after rain' (2 Sam. xxiii. 4)? The connection of these glorious words with his house as not being 'so with God'—but that, nevertheless, he had made with him 'an everlasting covenant'—supports the presumption that in his view this noble description of a sovereign power was to be realized in the provisions of that covenant, and in the reign of the Messiah who should unfold the true glory of David's throne; and not in the characters and fortunes of his natural descendants.

Thus, 'the last words of David,' and the last words of the Old Testament, wonderfully coincide. The subject and almost the very language of both are the same. The royal glory of the Messiah as the Lord incarnate is set forth by the only image which the world supplies worthy to represent the wide, benignant, all-compelling potency of his person and rule—'the SUN OF RIGHTEOUSNESS' with healing in his wings. How grand an image of a divine, though human sovereign, the source of light and renewing power to all nations—to a world,—a whole world! The monarch of this vast terrene scene, and lord of the year, of fruits, flowers, flocks, and nations, is the representative of David's Son, and David's throne—Jehovah Christ! In what splendour does prophecy sum up its testimony! It is like the Apocalyptic angel standing in the sun; or the messenger descending with swift step from the mountain top, who had waited for the first

glimpse of the new moon, the signal of festal joy to Jerusalem!—so does prophecy cry in the words of Isaiah, 'Behold your God!'

The Messianic Psalms.

The same testimony pervades the entire book of Psalms: the 2d, 8th, 16th, 22d, 24th, 44th, 47th, 68th, 72d, 89th, 96th, 102d, 110th, 118th, 132d. These are examples, but by no means all that may be found in this wonderful collection of inspired songs. Selections suitable to our purpose might be here introduced, but the briefest analysis of these would exceed our space: suffice it to remark, that as the most express and ample of these testimonies to the regal majesty of the Messiah as God incarnate, are undoubtedly the productions of David, so they are not only worthy of the loftiest inspirations of his genius, but in beautiful keeping with his own position as the sire and type of the great subject of his holy Muse. Nor can it be questioned that most if not all of these prophetic odes were penned after, *and in consequence of*, God's message to him by Nathan, to the effect that He would build him a house. Hence, all his songs are concerning 'the King,' and 'the King's son:' and are all but the typical reflections of his own character—divinations of a world-wide sceptre, a rod springing from his root—a 'bright and morning star' which from Bethlehem should cast its lustre over all nations, when himself and his throne should lie in the dust.

The most remarkable of these is the seventy-second Psalm, which is full and particular, almost to historic plainness. It is a divine portraiture both of the Prince, and of his dominion—millennium foreshadowed—the world's most distant for-

tunes anticipated—and its great everlasting weal summed up in the attributes and acts of a single reign! As there is one sun, and one moon, so there is one Throne shining above them both, and outliving these primeval orbs, which seem to be kept aloft as if to witness this last grand scene of earth. Even their offices to our race are a homage to our King, as King of heaven also, inasmuch as He whose name 'is excellent in all the earth' has also set His glory 'above the heavens.'

In truth, the great rudiments of prophecy and of the Theocracy are all found in the Messianic Psalms: they include every particular of importance to the most complete view of the future Prince and Princedom of Israel. The majesty and the condescension, the sufferings and the glory of the Messiah, wonderfully peer out from the whole of this heavenly minstrelsy. These odes were offered to Him as odours sweeter than the incense and the sacrifices that accompanied them in the temple services. They were the lays of Jesus, and the fruits of his Spirit; or, to use a Scripture phrase, 'the calves of the lips' offered to Him who should come to take away all other sacrifices.

The Messiah worshipped by the Ancient Church as the Lord the King.

The Messiah to the ancient Church, though as yet not revealed 'in the flesh,' was more than reflected in the light of his own testimonies. He was *worshipped* as 'the Lord the King;' and his own inspiration issuing in prophetic song, was wafted back upon Himself as an ever-living Presence in the sanctuary. Thus was the future made present, through the counsels and fellowship of the 'I Am'—the Unchangeable—'the Root and the Offspring of David.'

To ourselves, standing within the brightened sphere of that which to others was but the distant future, these remote visions appear only less wondrously divine than their historic counterparts. We almost forget that these were visions of legal times, and that they could be less instructed in the mysteries of God than ourselves; they whose utterances of faith, and anticipations of the 'good things to come,' are to us, at this day, more than to themselves, 'wells of salvation.' So truthful, vivid, and realizing, are their notices of Him 'that should come,' that the Psalms may not only be regarded as the compendium, but as the very soul of evangelic prophecy, belonging to all time, and to all people, like the Gospel itself.

The oracular character of David's Throne.

The highest glory of David's throne, viewed *as typically theocratic*, was that it was *oracular:* the monarch was also the prophet, and these offices were mutually sublimated by the union. The throne could not but utter oracles of royal things—these were its 'good matters,' and its most appropriate teachings. Its own stability, splendour, and renown—its glories lasting through all time, enfolding all lands, and reflected by all people—were visions of the future, whether for the nation, or the world, which could be seen only from one eminency, as they were the heritage of one monarch. The throne and the lyre of David abide in eternal fellowship: their combined glories and melodies pour along the course of time with ever swelling tide, not as the fabled sounds from the Memnon's head, when struck by the first rays of the morning sun, but waxing louder and louder still with the hours and scenes of the world's life-day, and re-

plenished by them with more than the creations of primeval blessing.

The internal structure of prophecy not always in apparent harmony with Mediatorial Sovereignty.

It is here pertinent to introduce a general remark of some importance to the right understanding of the *internal structure of prophetic testimony* in relation to the principle thus far maintained, in order that it may consist with the interpretation of Scripture as a whole. It has been shown that the great doctrine of mediatorial sovereignty runs through the whole scheme of revealed truth, so far as it has yet been examined; and that this fact must bear very prominently on the doctrines, institutions, and even on the prophetic character of the Old Testament Scriptures. The sovereignty of the Mediator inscribed on the whole, imparts a beautiful unity to the system of truth, as well as a weighty evidence to the teachings of the New Testament, as will afterwards appear.

Anomaly only on the surface.

It must be admitted, however, that prophecy is not, on its surface at least, wholly conformable to this principle, but that exceptions meet us when looking over it closely. Still, this admission does not invalidate our theory, which rests on broad and strong evidence, and cannot, therefore, be shaken by any examples seemingly of a counter import. On reflection it will appear that even these, though in form anomalous to our principle, are really in harmony with it, and in a high degree corroborative.

For what is the fact which constitutes the exception in prophecy referred to? It is this, that *the Messianic sections* generally, though not always, must be regarded, not as the words of the Mediator —the Word—the Angel—the Person emphatically

called 'the King of Israel,' the Shepherd of the Nation, and the head of the Theocracy,—but of another and a still higher Person, not distinguished, indeed, in the Old Testament, as in the New, by a particular appellation, but bearing throughout some of the titles of the Person holding mediatorial office and sway. Thus the words before adverted to in Exodus xxiii. 30, 'Behold, I send an Angel before thee to keep thee in the way,' etc., must be considered as those of God or the Father; for, He is the *Sender*, and is to be distinguished from the *Sent*, while, it is equally clear that, *in general*, it is 'the Angel' who speaks and acts as God throughout the history. Also, the words found in Deuteronomy, chap. xviii. 17, must be understood of the same august Person who, in this passage and elsewhere, bears the same titles as the Angel himself, namely, 'the Lord thy God.' 'I will raise thee up a prophet from among thy brethren, like unto thee,' etc. We are, moreover, warranted in ascribing the message brought by Nathan to David (2 Sam. vii. 14), to the same Person: 'I will be to him a Father, and he shall be to me a son.'

Passing on to the Psalms, we find the same truth very prominently stated in the second: 'Yet have I set my King on my holy hill of Zion;' 'Kiss the Son, lest he be angry,' etc. The Epistle to the Hebrews authorizes us to put the same construction on another Psalm:[1] 'Of old hast thou laid the foundation of the earth, and the heavens are the work of thy hands,' etc. We have also the same authority for so understanding the passage in a third Psalm:[2] 'Thy throne, O God, is for ever and ever,' etc.

[1] Ps. cii. [2] Ps. xliv. 6.

But apart from these examples authenticated by the New Testament, the principle of interpretation now brought forward may be established from the paragraphs themselves, as will be seen on considering that the Messiah is generally described, not merely as a being invested with the attributes proper to Godhead, but as subordinate to another Person appointing and upholding him. Hence, if the tenor of the Messianic sections found in the leading prophets is observed, it will be found uniformly to verify this remark, and to induce the conclusion that these portions of the Old Testament are undoubted oracles of God or the Father, though joined with, and interspersed through a body of oracles as undoubtedly the words of God the Mediator and the King of men. The most remarkable exceptions to this occur, perhaps, in Isaiah[1] and Zechariah.[2] In these instances, and probably in some others, the Messiah is introduced as *self-testifying*. There are several points of importance involved in the fact before us.

The Messiah self-testifying.

The introduction of another and higher Person to our notice in these sections of prophecy, is uniformly *restricted to Messianic testimony*, or to the Person ordained to sustain that office. It is true that the structure of these sections brings before us another and greater Person than the Angel, or Mediator, with a distinctness altogether peculiar; yet we are not entitled to conclude from hence that no other portions of Scripture are referable immediately to God or the Father. Still, the express testimonies of Scripture and its general tenor strongly favour this hypothesis. If we are jus-

The Father's testimony in Prophecy exclusively Messianic.

[1] Isa. xlix. and lxi. [2] Zech. xi. and xiii.

tified in attempting to draw a line which may distinguish one portion of Scripture from another, agreeably to this principle, this is, we are assured, the only plain and consistent one. This line is not only strong and clear, but, as it seems to us, sufficiently comprehensive: it attributes generally Messianic testimony, wherever found, to God or the Father. This is, emphatically, *His part of the Old Testament revelations—the residue belongs to 'the Son,'* 'the Word,' the Mediator Himself.

Testimony of Scripture, that the Angel-God is the Author of ensuing as well as foregoing revelation.

This distinction is not only plain, and readily applied, but it has this to recommend it, that it is in keeping with the many express testimonies of Scripture which clearly imply that the Author of the Law by Moses, and Administrator of the Theocracy, was also the Author of *ensuing* as well as of foregoing Revelation generally. The *historic* references and language of the Scriptures further confirm this position. Take, for example, the general matter of the Psalms, or the prophets, and it is impossible to resist the conclusion that the Being who asserts his claims to a people's homage as their King, and the people who rendered to him that homage, alike rested the claim and the duty on the same basis; and that basis the historic one, which, assuredly, implies the *personal identity* of this Being with the Author of their deliverance, and their government. Nor can the force of this statement be weakened by any reference to the doctrine of a Triune Deity, because the history is explicit in ascribing these works to the Angel-God, and because the language employed, whenever reference is made to them, is so emphatically *personal*, that it is

obvious the Author intended us so to understand Him.

New Testament confirmation—the Father only manifested in the Son.

The principle now maintained has also this important consideration in its favour, that it perfectly agrees with the teaching of the New Testament, and is manifestly the basis of its great doctrinal theory. For that theory, in brief, is this, that the Father is manifested only in the Son—*not immediately*—and that whenever an exception to this great rule has taken place as noted in the gospels, it has taken place precisely as we have said it does in the Old Testament. When even He vouchsafed to give immediate personal testimony, it was *to the dignity and office of the Son:* as when Jesus was baptized; when he was transfigured; when he prayed, 'Father, glorify Thy name;' or when he suffered, and was raised from the dead. This agreement between the Old and New Testaments as to the revelations of the Father, is a striking and very suggestive fact. It unfolds the foundations of Bible truth; it finds these in the personal relations of a Triune Deity, and in its purpose to institute and carry out an economy of offices and influences suitable to the condition and prospects of our race.

No fundamental truth in the New Testament not discoverable in the Old.

Hence, there is, strictly speaking, the introduction of *no new principle or fundamental verity* in the New Testament not discoverable in the Old. The Old Testament is not, any more than the New, the revelation of God or the Father—that is, characteristically so—but of 'the Word,' 'the Angel,' 'the Son,' the Mediator, and the King of men; and both Testaments are alike stamped by this fact *with the strongest possible mediative characters.* For this view, our Lord's own words come to us with evidence as

decisive as they are themselves sublime—'All things are delivered to me of my Father: and no man knoweth who the Son is but the Father, and who the Father is but the Son, and he to whomsoever the Son will reveal him' (Matt. xi. 27). From first to last, then, THE REVELATION OF GOD IS INTERMEDIATE. The Son's attributes and office are variously attested by the Father, while the Father's Name, sovereignty, counsels, and glories, are manifested by the word and works of the Son.

The revelation of God intermediate.

From these statements it will be obvious that to ascribe *all* prophecy to the Sovereign Mediator is neither conformable with Scripture, nor necessary to the support of the doctrine of mediatorial rule as unfolded in the narratives and doctrinal aspects of the Old Testament. But the exceptions in this case, rather prove the rule than supersede it; seeing that whenever an example occurs, it is in the form of testimony to this very truth of mediatorial supremacy, by Him who alone could give such testimony, and to whom of right it belonged. The current of the Mediator's revelation pauses occasionally, as if to await these most majestic utterances; just as on Mount Sinai they fell on the ears of Moses from 'the excellent glory'—on those of the Baptist at the Jordan—on those of the three favoured disciples on the mount of transfiguration—or on those of the multitude on the eve of the crucifixion—short, but infinitely emphatic summaries of all oracles and edicts: 'This is My beloved Son in whom I am well pleased; HEAR YE HIM!'

The last notice of the bearing of this doctrine on the structure and spirit of Old Testament revelation,

The Bible strictly a re-

respects *its influence on the peculiar cast of its thought, feeling, and expression.* These seem almost throughout, to be moulded by it—so much, indeed, that it is not presumption to affirm that, on any other hypothesis, we should have had altogether a *different Bible:* if, indeed, we could have had a Bible at all. For the same reason that a naturalist spurns a Bible, an anti-mediationist must want one. To both, *the foundation of a Bible is superseded*, and the superstructure, therefore, is gratuitous and chimerical. The Bible is, strictly, *the record of Mediation*, and every view of God, of Man, and of Religion is offered to us, from this one stand-point, and is the one effect of its light. God is never seen but through this medium. The very instances in which He appears distinct from, and above it, are those in which He comes forth for the purpose of establishing and exalting it—in a word, to cast about our Lord's own declarations a sanction and glory superadded to their own most solemn weightiness: 'I am the Way, the Truth, and the Life: no man cometh unto the Father, but by me' (John xiv. 6).

cord of Mediation.

When this fact is borne in mind, we cease to wonder that Bible oracles are uniformly so striking in condescension and benignity; so characteristically *tender-hearted* toward the world; so wonderfully *human*, or, as the Scripture itself terms it, philanthropic. Nay, further, this is the true ground, if we err not, why the Deity is so strongly *humanized* by the Bible; and why, in addition to the prominency given to His personality and attributes, it invests Him with an expression so peculiarly familiar and winning to our hearts. The majesty and

This the reason of its humanity.

glory which beam upon us from the descriptions of His word are so strangely combined with such transcendental representations of goodness in human casts of thought and expression—such profound regard for, and sympathy with man, his frailties, fears, wishes, and wants—that we are almost led to ask ourselves the question, Can this be God who thus outlets His very heart to His creatures; and who, though infinitely above us, seems to have become one with us?

The clue to such a style of intercourse with men is furnished by this doctrine alone: we trace it from the days of innocency downward to the days of Jesus; and it seems to us, that the whole Bible is but the reflected image of God, from these prospective scenes to the last words of the Immanuel. The first, and world-sin, foul and damning as it was, failed to quench the love that gave being and honour to man. How is the divine anger tempered by forbearance, and judgment all but cancelled by an immediate amnesty! The voice that threatens utters promises, and the hand uplifted to destroy is turned upon the culprits, to clothe their nakedness. Now, this we take it, is the perfect image and entire morale of Scripture: it meets us everywhere, and under every conceivable modification of circumstance. Hence, the touching because deeply humanized force of the expression on early record, 'It repented the Lord that he had made man on the earth, and it grieved him at his heart' (Gen. vi. 6). What an infinity of tenderness toward offending creatures is opened up in these words! what reluctance to destroy! what yearning to spare, had it been possible! They bring resist-

lessly to our mind the face of Jesus when 'he beheld the city, and wept over it.'

Have we not similar impressions when we hear the Lord responding so readily to the intercession of Abraham for the cities of the plain—when we see Jacob permitted to take hold of, to wrestle with Him, and prevail?—or, when we hear Moses waxing bold in his importunities on behalf of the backsliding Israelites, and even requesting for himself that He would show him His glory? The narratives which contain these and many similar events, with which Scripture readers are familiar, are all charged with the same elements of character: the same traits of sovereign benevolence ever kindling into compassion at the sight of misery, the confessions of penitence, or the voice of intercession. They all combine to produce and deepen one impression—that God ever waits to be gracious; that He is 'slow to anger, and plenteous in mercy;' and that the wonderful accumulation of testimony contained in Scripture to this effect, is but labour to give utterance to that love which, charged as it is not merely with the infinity which reason and Scripture agree to ascribe to God, but with the 'mystery of Christ,' 'passeth knowledge.' This alone is 'the mystery of God and the Father,' which through the Old Testament is the glory of God that shines upon us, though it be veiled; and that shines upon us 'in the face of Jesus Christ.'

Hence, too, the origin of the *language* in which God was pleased to clothe His relationships to men, and the familiar but powerful use He has made of men's speech for their instruction and welfare. For example, there is the similitude of the Shepherd—

there is the name of the Father—there is the name of the Spouse: all employed to interest and affect us by the assumption, on His part, of names and offices so familiar and endeared to human hearts; while the language employed to illustrate these similitudes, unrivalled as it is for beauty, dignity, and power, is yet felt to be inadequate to convey the immensity of the conceptions that teem through it; and the pathos, earnestness, yearning, and loving-kindness, which we are made to feel, cannot be exhausted by mortal phrase.

Jehovah, the name to which all appeal was made.

We recollect also the frequent and emphatic mention by Jehovah of 'His Name'—His 'Great Name'—His 'Holy Name,' for the sake of which He had so often wrought, and which was the grand original subject of His revelations to Moses, and to Israel. To that Name, Moses, in the many and terrible exigencies of his public life, was wont to appeal, and never in vain. Now, this Name, as it were, so commanding to God Himself, is not merely a proper name of Deity (though in this sense, undoubtedly pre-eminent); it stood from the beginning as a name of relation and office,—every oracle and act ensuing on its publication being but its offspring and illustration. It designated *sovereignty* very specially, and included the prerogatives and functions of the Theocracy, whether in its proximate or in its final and Messianic form. These considerations show the force which the name bears in Scripture language, both when it is employed by God Himself, and when it is found in devotional appeals to Him. It expresses a sovereignty derived from pre-existing, current, and prospective relations: in other phrase, it includes the name

and office of the Mediator; so that for God to honour His Name, was to honour His Office by doing everything to verify and illustrate it before men: while the appeals they made to it, and the obligations included in it, were answerable to each other. The Name was thus the ever-open fountain of mercy and flood-tide of blessing, the rock of salvation, and the glory of Israel.

This truth is especially prominent in the devotional portions of the Old Testament, occurring perpetually in the prayers of the faithful, and in the worship of the sanctuary. The Psalms are full of it: 'the name of the Lord' is there associated with every attribute of majesty and goodness—with every relation that imports favour and condescension—with every office that could inspire trust, love, and veneration. Instead of a barren recognition and sentiment, it supplied uniformly a high-toned afflatus, as from a Being who stood in his own sanctuary to personal faith and devotion but half revealed,—only less rich in blessing than in promise. Its glories, like those of the dawn, were auguries full of pleasantness; and the inspiration which made the human heart more than the mirror—the very sanctuary of these glories—witnesses to us in this distant age how all-compelling was their sway, and how profoundly the master-truth of Revelation, and not of Prophecy only, converges in the words —'There shall be one Lord in the earth, and His name One.'[1]

God's nearness to man, a truth essential to the existence of religion.

This single truth has given its own force to the entire Bible. It beams from the whole. Its wonderfully human characteristics are fetched from

[1] Zech. xiv. 9.

this source alone, as is its perfect adaptation to hold converse with universal man in the very depths of his soul, and the utmost range of his consciousness. The entire cast of Revelation is but the effect, so to speak, of the POSITION in which God has been pleased to place Himself toward the world; which must be seen and felt by every enlightened student of the Bible to be an intermediate, and therefore a peculiar one. There is ever assumed, in places where this is not expressed, a descent of God to *a position of nearness to man*, as the true condition of the Creator and the creature respectively. Everything agrees with this—the communications of the one, and the recognitions of the other: they are exquisitely balanced on this one central truth essential to Mediation. This harmony so beautiful, and these influences so appropriate and even necessary to the existence of religion in men, vanish at once when any other basis is assumed for the Bible; when this the true one is dimly seen, or practically set aside.

CHAPTER XIV.

CONCLUSION.

THE OLD TESTAMENT FUNDAMENTAL TO THE NEW.

The discussion being now brought to a close, of the several topics intended to draw out and illustrate our fundamental argument, that the Old Testament is but the depository of one capital truth, it seems to be in keeping with the transitional stage of inquiry here reached, to give expression to two or three principles suggested by what has been established, and introductory to what remains to be adduced to complete our views of mediatorial rule.

Old Testament not self-complete.

The previous course of observation will, it is presumed, have made it clear, that the Old Testament must be regarded as an initial and incomplete revelation, and that the evidences of its divine origin appear to give, in proportion to their strength, intimation of some grand future supplement. Its contents are amply sufficient to show that the reasons of its existence must be fetched from beyond and above its own self, and that it is a mere register of so much of a current purpose of God as had then been fulfilled,—always accompanied by some general notices touching the nature of its *undeveloped residue*. It never gives us the idea of itself being an ultimate thing. It does not lead us 'into

the holiest,' but rather declares that the way to this is not 'yet made manifest,' while it still points to it. It augurs that 'last days' and last things are to be waited for. It is scarcely possible to make more of this fact than its importance merits, any more than it is to mistake the evidence of the fact itself. Of this, if distrustful of Christian judgments, we might easily convince ourselves by considering what an inspiration it wafted into the bosom of a nation, through centuries long antecedent to what we take to have been the fulfilment of these auguries; and how emphatically, to this day, are the objects of Old Testament divination—though the 'veil remains still untaken away'—the hope and the consolation of Israel: so that this aspect of the record is established by historical vouchers of singular consistency and strength.

With reference to this same point, its importance is to be estimated by the consideration that it is an infallible voucher for future revelations; and consequently a great presumptive evidence in favour of the New Testament. Were the Old Testament perfectly negative in this aspect, the New would be entirely destitute of any claims upon the world's belief beyond those arising out of its own historic and internal proofs. Backed by nothing anterior to itself, and isolated from a chain of events showing that it had been rooted in the pre-existing acts of Heaven, it would have been shorn of all divine auguries of its truth and grandeur. Had it been thus, we cannot but perceive with what an abatement of force its evidences would have been arrayed; while the Old Testament would also suffer a proportionate abatement of the same force from the want of *sys-*

tematic coherence, which altogether disappears when its great central doctrine is lost sight of. It then assumes a totally different character, becoming simply a congeries of facts and teachings—of vast interest, it is true, but terminating in themselves, and in such lessons as a reflective piety may draw from them—while their immediate relation to the world, either present or future, is not obvious. They fail to become depositories or channels of what is vital in religion to us and to all men, because disassociated from the idea of a progressively developed purpose of God, the nature and stages of which it enables us to mark.

It demands a counterpart.

It is of vastly greater moment to us that we should contemplate the full exposition and influence of this on the race at large, than on those merely who lived during its infancy. Hence it is only by a strong and steady view of this great feature of the Old Testament Scriptures, that we are enabled to seize on its essential unity, and on the relations which its several parts bear to the whole. It is thus that we discover the *law* of its parts and proportions, of its growth, symmetry, and use. It is thus we see that the historic, the biographic, the moral, the figurative, and the prophetic, are but the embodiment of this soul of revealed truth; or, to change the figure, but the one living truth germinant, and passing through its appropriate phases to its final form of maturity. It is on this foundation that we build up the argument for further revelations of a consummative kind, to those of the Old Testament. The Old Testament *demands its counterpart*, just as certain facts in Nature, or in the works of man, which are but copies of the works of God, and small

but truthful analogues of the Infinite Intelligence that framed and rules all things.

In this respect, as in many others, the course of Nature and of Art coincide, and that of Revelation itself is conformable to the facts of Providence. The general law, whether in man or in physical nature, is that of development; not the perpetuated series of new and independent things. Without the instruction which we call Experience, or the induction from facts which we call Science, we may be unable to foretell what the sequel of a fact or truth may be; for this may imply a cognizance of the phenomenon presented to us beyond our faculties, or our position for observation. For this knowledge, conformably to the general scheme of Providence, we may be compelled to wait; but the certainty, from what is already open to us, that more is forthcoming, may not be less positive than if the whole were before us.

Such is the certainty which the study of the earlier oracles of God implants in us; nor is it in any degree presumptuous to ascribe this effect to the predestination of their Author. The question, however, is altogether another, what may be the final upshot of these initial revelations. Prejudice, and circumstances, may tend to mislead on this point—a point only to be determined by a class of proofs which it were hazardous, perhaps impossible, to anticipate. In fact, events have shown but too decisively, that this is not speculation. The broad and speaking features of these records have been altogether missed, and even fatally perverted by the nation primarily designed to receive the benefits of them; so as even to be converted into an invio-

lable intrenchment of unbelief. But this consequence is chargeable on the obliquity of man, not on the equivocal nature of these oracles, which, as divine, must eschew all fraud, since they are designed to lead 'into all truth.' Like the facts of ordinary providence and personal life, their light and language are reserved for the future, for advanced stages of our path rather than the outset. Conformably with general experience, one thing interprets another, whether in the ways of God or man. Design flashes by and by, in a more startling way from facts and events, out of which, at first, it seemed impossible to read an iota of significancy; till, in the end, the most vague and barren phenomena wax into the most conspicuous monuments of intelligence.

Old Testament characteristics of a future revelation.

To apply this to the case before us: we shall find that the doctrines of unity and development, established as the leading features of the Old Testament, restrict by certain conditions, and determine à priori by certain criteria, the great outlines of any future and supplementary revelations. These, it is true, must rest their claims to acceptance on their own proper and independent proofs: nor are these the less needful in support of their authority because certain antecedent outlines may be traced in former records of what these may be expected to unfold. A fresh and continuous train of evidences of an authenticating kind may be indispensable to the completeness of the demonstration of their common origin. The *moral* condition of human nature may, at least, desiderate, though not demand so much as this. Nor is it an unlikely supposition that the train of proofs may advance in number and weight as the system of truth which it is meant

to confirm approaches its consummation, and the cycle of ages is to begin which shall be altogether bereft of these divine tokens. All this may be admissible, and be stamped with all the verity which events could give it. Still, the value of Old Testament prescription is not diminished: for, in what does this value consist? It consists in this, that it lays down *the main characteristics of a future revelation, such as may even be admissible to proof, without determining what the nature of the proof shall be.* This is a matter with which it has no immediate concern; or, at least, but a secondary one, bound up in its rudimentary anticipations, and left to be unfolded at the proper time. Its office was to furnish the *criteria* of future facts by the uniform presentation of *certain fundamental doctrines which could in no case be departed from*, but to be assumed as unchallengeable *before the great question of additional testimony could be legitimately entertained.*

The Jewish faith one of prospect as well as history.

Thus, these ancient testimonies were not only the guides, but the bulwarks, of 'the faith of God's elect.' They contained, and they excluded with equal completeness and decision; and they ignored, *in limine*, all pretensions to oracular authority in any man, or order of men, unbacked by their warrant. It is to this capital feature of the Old Testament that we refer Jewish advantages, and their counterpart Jewish responsibilities. The religion of that people was not so much the religion of fact and history, as it was that of *promise and prospect.* It carried them onward without resting, and made their teachers 'watchmen,' held on the lookout for break of day, and for 'good things to come.' Hence, when our Lord and even his herald came under

their eye, the appeal on the part of both professedly lay to the Scriptures. Even miracles and signs were not considered by either party as discharging them from the necessity of seeking for an antecedent proof, and from taking the result of this scrutiny for their starting point.

This glance at the fact, as it stands historically, suffices to show how the office of the Old Testament was interpreted when it was most urgently demanded, and most thoroughly tested. It was legitimately adduced at that season, *for the public trial of the claims of Jesus and his doctrine*,—a trial which involved also the trial of the nation; while the complexion of untold centuries of national life was taken from the animus and the action of one generation.

Old Testament confined to great rudiments.

In further adverting to the pre-judicial character of the Old Testament, let us be understood as limiting its teachings *to certain great rudiments of theology;* rudiments by no means entrenching on the province of future revelations as to details, or even rendering its own so definite and unmistakeable that perversity and blindness could not wrest them to men's destruction. Its teachings consisted in the constant bringing up and bringing out of the one great theme of mediatorial rule; *and in showing that it is in the detected elements of this that the great landmarks of future revelations may be distinctly seen.* What these are, has been already shown. We reproduce them briefly, for the purpose of illustrating the connection just intimated.

Man's relief the ground of Revelation.

(1.) All the revelations of God originate in His purpose to provide relief for man as fallen; and, in fact, consist only in the progressive unfolding of the scheme by which this was to be effected. Hence

the Bible is not THEISTIC in conception: it cannot be viewed as the depository of what may be termed natural, but of supernatural theology. The discoveries of God and of His rule must from the nature of the case, as stated on His own authority, partake of modifications agreeably to this, and give rise to a series of facts and doctrines not à priori demonstrable, or primâ facie, even *reasonable.* That alone explains the *structure* of the Bible which explains its *origin.* Especially is it to be borne in mind, that, in all probability, it is to this that we owe the discovery of the triune nature of Deity; as it cannot be said to belong to any *natural and elementary ideas of God,*—while it is *essentially fundamental* to the entire system of bible truth.

A Divine Person the fountain of this relief.

(2.) The Old Testament always sets forth a Divine Person as the one centre of this system of recovering grace, and as the actual dispenser of its arrangements and influences. 'The Word,' 'the Angel,' 'the Son,' is the person with whom we have to do. He is officially, because he is essentially, a Mediative Person; though the one fact by no means implies the other. As the Image of God, he throughout represents and manifests God to the world. He is at the head of all the religious institutions of the world bearing a divine sanction, and the fountain of all grace and of all truth to the world, from the beginning. It is especially to be noted, that as time progressed, and as the world needed, His position became more and more determinate, and significant. His relations become more manifest, and his agencies more striking. He places himself at the head of a particular people, ordaining institutions, and administering covenant provisions won-

derfully adapted to fix attention on certain great cardinal principles to be embodied in some new form of revelation reserved for the future.

His manifestation prospective.

(3.) This Divine Majesty is seen in the position of a Mediator, even amidst all the superadded circumstances of a theocratic relation. From the beginning, the bearings of his manifestations all look toward an ultimate humanized form and character; while in this new and strange condition, he sheds a last and surpassing lustre on the throne of David, being emphatically, as 'the seed of David' the 'King of Israel,' 'the bright and morning star.' The connection is thus established *between an existing, and a future, form of theocratic administration*, in a manner as decisive as the incarnation of the Divine Majesty is predicted as the great mystery of the Messiah's person.

To be consummated by suffering and death.

(4.) The purposes of the Incarnation are represented as accomplished *by means of suffering and death*, in accordance with the original promise, with the essential teachings of institutions, and with the express predictions of the prophets. Thus do the same Scriptures combine, very singularly, in the history of this wonderful Person. Attributes all but incompatible—shade and brightness, either of them impossible to be drawn from earth or heaven *alone*,—are harmonized in Him, God and Man, in such an interchange of designations and properties as give ineffable import to the name Immanuel. The nature which serves is in Him allied with the Majesty that rules, and the Omnipotency which framed the Universe with the impotency that succumbs to creature malice dooming Him to ignominy and death. Above all, we cannot fail to be

impressed with the fact that the religion of Old Testament prescription is the religion of *sacrificial expiation;* and that this centres in the Messiah Himself. Even had ambiguity attached in any measure to the ritualism which forms so prominent a feature in the early religion of the world, all doubt as to the true intent of these ceremonies is removed by the testimonies of the prophets. The DEATH of the Messiah is not so much the climax of his moral history, or the seal of his mission, as it is *the entire scope of his manifestation.* HIS PROPER, PECULIAR, AND CROWNING WORK, WAS TO ATONE, AND THUS TO REDEEM. This, and this only was fundamental to his prerogatives, and his reign over men. We have seen that, not merely the institutions and teachings of the Old Testament are charged with this truth, but that its *language* is moulded by it throughout. The person, attributes, and name of the old testament Jehovah strongly bespeak His atoning and saving office. He is 'the God of salvation;' and, as the last words of prophecy exhibit Him, 'the Sun of Righteousness.' All that was bright, genial, and delightful to piety in its earliest days, was the action of His 'healing' 'wings;' a cold, rationalistic temper being as alien from the primitive saintship as were the dotages of superstition. 'In Him was LIFE; and the Life was the LIGHT of men.'

Messianic scope of the Old Testament.

(5.) The oracles of the Old Testament clearly determine the *bounds of all future revelation to be comprised in the office and kingdom of the Messiah.* There is no vista opened up to us ulterior to these objects which include all the means and results of human recovery. 'The kingdom of God' entirely bounds our visions of the world's future. This is so evidently

the one scheme and scope of Old Testament divination, that to enlarge upon it is needless. It is sufficient to add, that so strongly is this doctrine of the Messiah's reign impressed upon these records, as the one all-comprising certainty of the future, that the Jewish nation has erroneously founded the faith of its own universal empire upon it, and the New Testament itself tacitly assumes the fact as the reason of its comparative preterition of this great feature of its own fortunes,—content merely to establish its own claims to the Messianic Theocracy. On any other assumption, it is difficult to account for the comparative absence of its urgent claim to a world-wide empire. Even when Christianity for a moment unveils its own glories of the future, it does little more than *reproduce the glowing scenes of Old Testament prediction;* thus but reasserting and appropriating them.

From this outline of Old Testament theology, it is patent what the New must be.

New Testament preconditions.

(1.) That a TRIUNE DEITY must strongly characterize any future revelation professedly its counterpart. Unitarianism, or Naturalism, as it may be more fitly called, cannot be the basis of the New Testament when viewed as the development of the Old. It would imply a totally different foundation for our faith in *the Divine Nature itself*, and could not be shown to be the basis of the New Testament, without utterly subverting the authority of the Old.

Mediatorial Theocracy its subject.

(2.) It is equally manifest that the Mediatorial Theocracy must be the great subject-matter of future revelations, if former revelations have been shown to teem with this one subject, and to denote

an onward movement, as yet incomplete. In particular, the Person of the theocratic sovereign must stand forth as the head and front of the new revelation; and the clear identification of this Person must be the capital fact to be established. Let it be affirmed in the strongest manner possible, that no professed revelation of a person claiming supremacy over the faith and the destinies of men could be established on an Old Testament basis of evidence, should that person be less than God. Its entire testimony goes to the essentially mediative character of the Person acting as God, and claiming all His titles and attributes, throughout the ages and dispensations of which it is our sole authentic record. It has been shown that the entire intercourse of this divine person with the world implies a pre-existing official relation, at once fundamental and anticipatory, charged with kindly and restorative influences, and with all the elements of redemptional promise. If, therefore, a future revelation, which, to be consistent with a former, should not only present the same features, but exhibit in history their perfection, were simply to eliminate them; could we, holding the authority of the Old Testament, recognise the truth of the New? If God, by an initial series of acts and teachings giving unequivocal signs of a mediatorial position toward men as offenders, and because they are such, purport towards them restorative objects;—how is it possible that all this should at once come to an end, and the grand expository sequel we have been led to look for by every voice and symbol of the past, fail to appear, after we have been expressly trained to welcome it?

We are not, then, rash in affirming, that as the divinity of the Messiah is the great fundamental truth of the Old Testament, it must therefore be that of the New; and that they take not merely a step backwards, but clean beyond and out of the whole Bible, who deny this of the revelation of Jesus Christ. There is not only no progression to be marked in such a view of his revelation, *but a direct disclaimer put upon all that preceded it, and an annihilation of the very proofs by which itself should be established.* We begin with a divine mediator, and end with a human one. The God that had come down to earth has returned to heaven. The Humanity in which it was foreshown that He would dwell among us, that we might behold 'His glory,' turns out to be an empty shrine. The consummating act of his condescension and channel of his grace, the assumption of our flesh and blood, being annulled, we are not merely put back in the track and travel of our faith—we are landed in obscurity and confusion. We are in a position similar to that of the Jew in his unbelief—we must 'look for another.' We are put to the alternative, not less painful than impious, of rejecting one portion of a revelation in order to receive another. We have our option, it is true, but the dilemma is inevitable; and the only release from its horns is an escape into the dreary realms of Infidelity.

The New Testament primarily the record of a Person.

(3.) It is manifest that Old Testament antecedents dictate also the general contents of the New: these must be characterized as the records of a PERSON. They must be *biographic, primarily and essentially—doctrinal, only in a secondary and consequential manner.* All the oracles referred to speak

of one Person who substantiates all their preliminary and promissory annunciations. The final pause in the speech of many centuries, gathered up into one record, is the emphatic prologue to the new and finishing series of divine utterances. The stage of time is, as it were, cleared of messengers and messages that could with the smallest degree of semblance intermingle with, or interpolate the person and the speech of Him 'that should come.' The intervening centuries between the close of the old and the opening of the new dispensation, may not unfitly be compared to an epoch of Nature's repose after one of her birth-throes still portending something sublime and consummating, which show anterior formations, however profound and massive, to be but the basements of those mounds and peaks that defy the storms and pierce the heavens.

Thus, as we have said, are the facts and truths of the Old Testament but auguries of the Messiah; and the interim between its close and His coming, but the prelude to the 'New Creation.' All attention is concentrated on a Person and an Office, as 'the Alpha and Omega' of Revelation. There is no diversity of object presented to us, and no division of interest; no elaborate programme of events, or of doctrines is set before us—all is bound up in ONE. The fulness, τὸ πᾶν, of 'grace and truth,' is but a simple outgoing of 'the glory of the Only-begotten.'

The strictly personal criteria of Old Testament precognition necessarily prescribe an HISTORIC REVELATION as the proper counterpart to itself. Its outlines are sufficiently characteristic to identify

the one Object of all inspired anticipation, but sufficiently wide to allow scope for the accidents and habits of a Person not to be seen in the distance, but to be noted *contemporaneously*. Teeming with the unutterable things implied in 'the mystery of Christ,' all that the Old Testament could do was to bear witness to 'the Word' who could and should speak them out: just as to us, divinely apprised of the coming birth of another world, or the transformation of our own, it were superfluous to anticipate, were it even possible, the details of the process, or the phases of the work. In such a case, we should rather be reminded of the existence of the OMNIPOTENT, and the sufficiency of His word: so, when the grander wonders of Redemption are contemplated, it is equally reasonable to presume, that the Being who is to effect it should alone stand before us; and that we should be bidden to mark His appearances, and His goings forth, as the sure presages of all phenomena, and the pledge of final consummation. In other words, we, by the tenor of preceding records, are taught to behold *the Cause* rather than *the effect*, and to render homage to the Deity in His person, rather than in His work.

Old Testament interwoven in the New.

It is also worthy of notice, that, agreeably to our doctrine of a personal identity existing between the Author of the Old Testament and the New, He should in both appear to us in a similar official, though in a different personal position. As the Lord, in both examples, He is the immediate fountain of authority in His Church; while all its agents, institutions, doctrines, and influences, are seen in direct connection with, and dependence on Himself. His Name is sovereign, whether He ap-

pears in the cloud, in the temple, or in 'the Man Christ Jesus:' whether He speaks by Seers, or by the Apostles—whether in Law, or Grace. In both examples there is to be expected the same august but intermingling personality; the same absolute but condescending supremacy; the same attributes of holiness and compassion that mark the 'just God, and the Saviour.'

Further, we are led to expect similar proofs of Omnipotency in miraculous interpositions, or what the Scripture calls 'the Arm of the Lord revealed,' by the Christ: such signs as evinces both His nearness and the speciality of His undertaking—such a hold of the springs of external, and even human nature, as evinces the harmony of His works with the position of His Person—the depth of His humiliation with the glory of His Name.

This chapter on inferential teachings, appended to the examination of the Old Testament, and introductory to the New, is fitly concluded by observing that, on the theory which makes the former but the anticipation and preface of the latter, we are justified in expecting a large infusion of *the facts and language of the one in the other*. Not merely shall we find the great leading, and in a sense, the only theme of the Old Testament, advanced to a rightful eminency in the New; but its testimony will be reproduced with more or less of detail, and made to corroborate doctrines claiming to be inspired. The two grand divisions of the Word of God will be inserted into each other, and be held together by bonds of doctrinal unity which cannot be broken. While enough of resemblance is found in the features of New Testament facts and teach-

ings to evince their correspondence with the anticipations of the Old, they furnish the key to its more enlarged meaning. Deriving a corroborated authority from the Old Testament, the New supplies the authorized and full canon of its interpretation, opening out the latent and otherwise inscrutable import of much of its contents, and showing their essential unity with the entire system of revealed truth.

These disclosures present us with a persistence in design, and with an order of measures, peculiar to the footsteps of Deity. The enigmas of early statement or action are completely solved; and the darkest portions of the Bible unfold into an unsearchable treasury of wisdom. Mere hints widen and heighten into an expanse of wonders, like the firmament when lighted from above; and fulfilment in a last order of events foretold from the beginning, becomes to mortals what the mystic book of the Lamb was to all Heaven after its last seal was loosed—the fountain of wisdom, the inspiration of worship, and the mirror of Deity.

The essential unity of Revelation mediatorial.

From the tenor of these remarks it will be obvious, that the connection between the Old and New Testaments does not lie in the general affinity which belongs to truth as such, of whatever sort, or even to a system of truth not originating in particular facts traceable to the mere sovereignty of Deity, but springing out of the necessary truths of the moral Universe. Such systems there may be, adapted to various orders of intelligent beings, or to modified conditions of the same natures. But the Bible is not one of these. From first to last, it bears unequivocal marks of *speciality;* or, if we may so speak, of being a species rather than a genus,

originating in the divine wisdom and benevolence, and adapted not merely to man's constitution, and historic phenomena, but chiefly to his moral and prospective character. It is specific, because it is remedial; and climacteric, because it is the history of a particular design. As, in the animal frame, the parts of which the whole consists are not so much formed and maintained in unity by the joints and ligatures which bind them together, as by the mysterious force of the vital sympathies pervading them; so is the indissoluble bond of unity between Genesis and Revelation not due to the compactness of the parts of which they are composed, or the authority which has brought them together, but to the force of the essential truth pervading the whole. In the vision of the valley of dry bones, even the fiats which made the confused mass into individuals, odd bones into skeletons, and skeletons into forms clothed with flesh and skin, required another which brought together the winds of heaven to put breath into them, ere they stood upon the earth, and were ranked into an army of living men. Nor would the Bible itself be anything more than a mass of old and mouldering facts, the forms and monuments of times long gone by, could it fail to be animated by the redundant plenitude of an incarnate, sovereign Mediator, whose 'ways are everlasting,' and by whose fiat it is made the unfailing means and pledge of human regeneration. To him that reads and ponders, an equal 'light shines in the darkness,' whether he reads it backward or forward; because 'the Life,' whether traced to its fountain, or in its streams, is ever, and equally 'the Light of Men.'

PART II.

THE NEW TESTAMENT.

CHAPTER I.

TESTIMONY OF THE EVANGELISTS TO THE DOCTRINE OF MEDIATORIAL SOVEREIGNTY.

The History of Jesus Christ.

Mediatorial Sovereignty the substance of the New Testament.

AGREEABLY to our design and to the tenor of our Old Testament notices, we pass to a new and ultimate field of inquiry, in order to substantiate by such evidence as this may furnish, our doctrine of Mediatorial Sovereignty. If the course hitherto pursued be assumed to have sustained this doctrine, it may with all assurance be expected that the latter section of Revelation will fully bear it out, and that its truth and importance will be established by this coincidence. As we have ventured not merely to assert a finding of this doctrine in the Old Testament, but to resolve the older revelation into a concentrated history of this one fundamental truth, so we venture to assume a like breadth of bearing for it in the pages of the New. Nor can we think that if it be the grand total of the one, it will be found a mere item in the other. On the contrary, it must

be here paramount, and, as it were, alone; enabling us, by a careful examination of its contents, to trace out the relations of all its facts and teachings to this one truth, and their uniform bearing on its demonstration. It is therefore legitimate and necessary fully to ply this idea, and to take it as the key to the whole doctrinal system of the New Testament, as well as to the tenor of its facts. From this it will appear, that there can be no such thing as an examination of Christianity apart from its revealed antecedents, and that there can be no right beginning with the New Testament but as a continuance of the Old.

That a general faith in, and even a strong appreciation of, the doctrines and design of Christianity without such preliminary study may be possible, is not denied; but that an adequate breadth of view, or even the full strength of the evidence for its divinity, can be otherwise gained, appears impossible. There is not only nothing gained, but a great deal lost, by attempting to isolate the New Testament from the Old, and to set it up on its own basis alone; as if it were, or could historically be put before us in this position. On the contrary, the idea of thus dealing with it is opposed both to the relations divinely established between the Old and the New Testaments, and also to the teachings of our Lord and His Apostles. Nor is it in this case more wise to assume that a part may stand for the whole, than it is pious to supersede any portion of the concatenating process by which God has seen good to bring out His designs from the substance of ancient promise, and ancient symbol, into the full lustre of historic completion.

The New Testament 'the Truth' relative to the Old Testament.

It may not be inappropriate here to suggest, whether the word truth, or rather, the words 'the truth,' and 'the truth of the Gospel,' so often recurrent in the New Testament, are not meant to emphasize this idea,—namely, the *relative* aspect of the New Testament towards the Old, rather than its aspect toward any outlying system then current in the world, or than even the intrinsic truthfulness inseparable from itself as a revelation from God. If this be so, then, 'the truth of the Gospel' means the sense or pith of the whole antecedent testimony brought out in the last and most perfect form, and, in fact, presented to us in the history and mystery of the Christ of God. If the former course of remark has been rightly expository of the divine oracles, this must be 'the truth of the Gospel;' and, indeed, the Gospel itself, not in its import merely, but in its very name. And hence, it appears, that as no other word in human speech could so fitly express this grand ruling idea of Revelation, so it may be viewed as no trifling presumption in its favour, that the title of the New Testament should be as obviously appropriate to Old Testament anticipations as it is to the character of its own contents. In this conjunction there is apparent a breadth and a beauty in the term GOSPEL truly admirable. For, assuredly, the message or tidings must be ineffably good, for which the world was kept waiting four thousand years; the chief points of which were transmitted by divine authority, from generation to generation, and eagerly caught by myriads of saints, in succession consigned to the dust, while their faith and hope alone survived. That verily was GOSPEL which ended the

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suspense of ages, and of people innumerable; which announced the object of this intense and long-sustained expectancy; and which in the history of the Lord incarnate—suffering, and exalted to the throne of mediatorial prerogative—revealed the source and pledge of all human weal.

Examination of the Gospel records.

The nature and value of the evidence applicable to the Person and Office of the Messiah as the Sovereign Mediator having been already given—and assuming that the gospel records contain the history of this Person as Jesus Christ—our remaining business is to search out the proofs furnished by these records, of such attributes and operations belonging to that Power as agree with the Old Testament; and to inquire whether these do not, in fact, comprise the whole substance of the Gospel. With this design kept in view, it will be necessary to examine at length the leading features of these later records, and to apportion the general subject to certain separate heads.

Jesus identical with the Mediatorial Sovereign of the Old Testament.

The history of Jesus is necessarily the starting point of this inquiry, affording us the means of identifying with Him the person and prerogatives of the Mediatorial Sovereign. Thus the gospel narrations are simply viewed as the inspired history of a Power—in its rise, progress, and installation. It is intended to show that this is the one scope of the gospels, and that every statement found in them respecting 'the Christ' falls in with it. By the result of this inquiry, several consequences of importance will be established.

Corroboration of the Mediatorial theory.

(1.) Great corroboration will be given to the mediatorial theory as that on which Revelation is really based, and to the correctness of that

course of exposition by which this has been brought out.

Additional evidence in favour of the New Testament.

(2.) It will throw great additional lustre on the *moral* evidence in favour of the New Testament; for it will then appear to be in glorious accordance with all that has gone before, supplying all that was wanting to impart to Revelation consistency and finish—the sure characteristics of the work of God. In this case, the weight of proof is thoroughly resistless, in favour both of the truth of the facts, and of the inspiration of the record; because it is so astonishingly cumulative, and so completely drawn out of the very substance of preceding records, as to be but their reproduction in an extended and historic manner—their rays focalized, and their image mirrored in divine perfection, yet by a series of providential arrangements greatly extended and entirely independent. This fact of established correspondence between the Old and New Testaments in the development of one original idea, crowns the latter with a halo of demonstration, not merely the effect of its own self-reflection, but of all the elements of revealed truth.

The Gospel the history of a Power.

(3.) This simplicity of view which regards the Gospel as the history of a POWER, determining the office of the Messiah *as one only*, presents us, whatever distinctions His character may assume, with sundry modifications, or rather functions, of a POWER. He is not a manifold or triple personage, as He is often represented—Prophet, Priest, and King;—strictly speaking, His office is but one, that of KING or LORD; and His other titles and relationships to men arise out of, and are resolved into this. The Prophet is, in fact, the Legislator; and

the Priest, the Judge. Truth is but a form of behest, and Grace but the administration of a Sovereign having this prerogative originally in Himself, —though, in a sense, derived, and developed in a particular way.

The Person and Office of Christ *antecedent* to His work.

The point here intended to be established may be thus put. As it is the office which in any case gives birth to the acts of a person invested with it, not the acts to the office, so it is *the person* antecedent to both which determines the one and the other: power and its prerogatives ever presuppose this fact. This bears on the case before us, and involves the theologic basis of the Old and New Testaments. The Person and the Office of Mediatorial Sovereign *are assumed and preliminary;* and both records are in substance but the historic notice of this, or a train of characteristic facts in proof of it. The Office and the Person are original and inseparable; and the former is no more the collective result of events put down in the records, than it could be divisible into parts, and assumed gradually during successive epochs. On the contrary, the true view of the doctrine is, that the entire series of events evolved in time is the product of a *pre-existing Office*—not the cause of it,—including the Incarnation, and the whole sequel of evangelic story. They all appertain to one—to use His own words—'sanctified, and sent into the world;' that is, designated to the Mediatorial Office, and actually wielding it before He appeared in His human character. It was this that imparted to all His acts the qualities necessary to their perfection with respect to the ends proposed, and the glorification of the Person in His official character performing

This dignity imparts perfection to His work.

them. Hence, in the endeavour to rise to a right conception of the Messianic office, attention should be fixed on its essential form, SOVEREIGNTY; regarding every other phase of it as subordinate to this—indeed, as simply functionary.

The evidence furnished by the gospels in favour of this view of the Messianic office, may be here adduced. This will embrace,

THE TITLES ASCRIBED TO JESUS.

THE ACTS OF HIS PUBLIC LIFE.

THE EVENTS WHICH CLOSE AND PERFECT HIS HUMAN HISTORY.

CHAPTER II.

THE PERSONAL TITLES OF THE MESSIAH.

The Son of God.

Titles, 'Son of God'—'Son of Man'—'Son of David.'

THE titles ascribed to Jesus may be distinguished as those which designate his Person or his Office. Of the former, there are three of common occurrence in the gospels, which, though they also imply, and mutually carry office in them, are primarily and distinctively *personal* appellatives. These are—'Son of God,' 'Son of Man,' and 'Son of David.' These several titles are set forth in the New Testament as actually assumed by Jesus, and as familiarly employed by him whenever speaking of himself. They were also allowed by him in their current meaning, when used by others in reference to himself. Hence, we are concerned to know the several meanings and bearings of these upon the radical idea of the Messianic office. The appellation Son of God is, undoubtedly, as a personal title, most august, and fundamental to the others. To argue here for its divinity, would be simply to transcribe no inconsiderable portion of the New Testament, particularly of St John's gospel: a superfluous task in this connection, and the less necessary, as it would be all but impossible for any careful reader of the gospels, and believer in their inspiration, to avoid the conclusion that this title of Jesus

Son of God unequivocally expressive of divinity.

is verily the grand descriptive title of his divinity. For ourselves, at least, we declare our inability to understand it otherwise, any more than the reasonings founded on it, and the evidence of other truths made dependent on it, should a lower signification be attached to it. Together with an unusual frequency of the appellation in the New Testament, it bears an entire oneness of import—admitting only *one meaning throughout;* and we are delivered from the perplexity of selecting out of several possible or probable senses of the words 'Son of God,' that which may be rightly deemed the true one, in the face of much conflicting evidence. We venture to affirm that divinity is the proper import of this title of Jesus, and that the accumulated proofs of theological champions in its favour hardly carry us beyond the conviction of a child, the moment the words fall on his ear. If from other sources we are entitled to gather, or, if we hypothetically assume, that it was the intention of the inspired writers to teach us that Jesus was more than man, and not less than God, it is difficult to conceive in what language such a doctrine could have been more aptly couched than in that which they have employed; and, on the other hand, if this were not their design, we are at a loss to conceive of language more exceptionably and dangerously employed than in this instance. For it would not merely seem to teach what, in fact, was untrue, but blasphemous; and not only subversive of the mission of Jesus, but a vindication of the sentence pronounced upon him by his enemies.

It should be also recollected, as a fact speaking

It is Christ's declaration

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respecting himself.

this doctrine yet more emphatically, that these declarations are not even the utterances on Christ's behalf of apostles and inspired men: they are very generally but *his own words* accurately reported; not so much *their* judgments as to his personal dignity, however true, as simply the records of his own testimony respecting himself. This was, in fact, *his own witness of himself*—very peculiarly such. This he solemnly and reiteratedly pronounced; and for persistence in this, it is patent that he suffered death. So that we are constrained to view our Lord as a martyr to the great tenet of his own divinity.

Teaches his personal majesty and personal relation to God.

It should be added too, that as divinity, according to the Old Testament, was the great pre-existing condition of Messiahship, and as the New must be the appropriate recognition of this fact; so it is reasonable to expect that it should broadly exhibit on its pages some one title or more, of most decisive import, touching the *Messiah's personal majesty.* Accordingly, we find this done in the constant and familiar appellation, 'Son of God,' given to Jesus; which, while it recognises the only basis on which a mediatorial system can rest—namely, *the subjective personality of Him who sustains this office to Him that appoints it,—at the same time, expresses a personal relation to Him which shuts out all notion of his being a creature only.* It will be obvious that this sublime appellation admirably embodies the two grand Messianic conditions found in the Old Testament (whence, indeed, the appellation is derived):[1] these are, the essential Godhead, and the essentially mediative character of the great historical personage of the New Testament. The appellation 'Son of

[1] Psalm ii. 7.

God' expresses or implies both these; for the office of the Christ is inseparable from the personal glories of Him who bears it, and is but a development of these glories in a course of action best fitted to display them. The Person and the Office are mutually inclusive of each other—a sufficient exposition both of the rationale and the language of the New Testament. Nor do we find any other title of the Messiah (as, for instance, that of 'the Word') which combines these great fundamental ideas with equal force and precision.

The regal *office* presupposes inherent personal prerogatives.

These considerations on a subject of unequalled importance, lead us to their bearings on the point in hand; as it must strike us that the office of the Christ being a regal one, should presuppose *inherent* prerogatives in the Person wielding it; and that though these, to suit the purposes of office, may be modified and aggrandized, they are by no means lost in the final form of Messianic prerogative. On the contrary, they are the only basis on which this prerogative could have been built up. The Son is the 'Heir of all things.' His supremacy is included in his relation to the Godhead; yet, as derived from the Father, it is capable of official aggrandisement: office itself being aggrandized *for personal ends.* Hence, the confession of Nathanael was as profound in doctrine as it was national in its form: 'Rabbi, thou art the Son of God, thou art the King of Israel.'[1] This was at once the condensed expression of Old Testament verity, and the substance of New Testament history. It recognised Sonship and Supremacy as inseparable, and Jesus of Nazareth as the impersonation of both. Thus, also, when Peter

[1] John i. 49.

gave his memorable response to the question, 'Whom do men say that I am?' 'Thou art Christ, the Son of the living God;' Jesus rejoined in terms strikingly indicative of his sovereignty: 'I say unto thee, Thou art Peter, and upon this rock will I build my Church.'[1] This was a solemn annunciation of his prerogatives as the Son, and the Christ, to invest this confession with the highest official glory, and to build his Church, as his own veritable temple and city on the earth, in defiance of all hostile forces whatsoever.

Moreover, it will appear confirmatory of the remark that sovereignty is strongly associated with the personal majesty of the Christ, that Jesus commonly refers the exercises of his prerogative to his intrinsic and proper dignity as 'the Son of God.' These, though the immediate consequences of office, are rather carried back to that on which office itself depends—his personal majesty: of this, these acts were the characteristic exponents.[2]

The filial Majesty of Christ the basis of Messiahship.

The general teachings concerning the Messiah's sovereignty found in the gospels, uniformly point to the same truth. 'The Father loveth the Son, and hath given all things into his hands.'[3] 'All things that the Father hath are mine: therefore said I, He shall take of mine, and show it unto you.'[4] These and similar expressions unite in ascribing the sovereignty of the Christ to *his filial majesty*, and the grace inseparable from it: not to dwell on the obvious truth, that this personal dignity must be the only basis of such a power as the Messiahship implies; since this is properly the sway of God over

[1] Matt. xvi. 16. [2] John vi. [3] John iii. 35.
[4] John xvi. 15.

the creatures, to which any being less than God is manifestly incompetent, and its assumption therefore blasphemy.

The office of Christ but the medium for manifesting his personal glory.

Thus, the official power of the Christ implied the personal, and was, in fact, but the medium for manifesting it; for whatever speciality of form was in this instance superadded, could no more affect its origin than it could the attributes of the being invested with it. The glory of the Father could no more have been consigned to the Son, had he been but a creature, than the Son, in that capacity, could have been its recipient. This glory might have been *superadded* to his own, but could not have been bestowed on one devoid of it. In accordance with the Scripture doctrine of the TRINITY, this could become personally redundant in the Son by the ineffable grace of the Father, but could not be the *mere prerogative of office conferred on a creature.*

Christ's words always express his divine self-consciousness.

Hence, our Lord's habitudes of speech and manner seem ever to have been the reflections of a divine self-consciousness far more profound and august than the official consciousness with which it stood connected in its modes of utterance. This divine consciousness seems to have been the fount of all official function whatsoever: it pervaded even his Humanity, and governed all the springs of his inferior nature. Hence, too, the high tone of self-assertion, which always marked his intercourse with men, and which was rather heightened than impaired by the wonderful simplicity and lowliness of his character. The tenderness of his charity rather strengthened than effaced the impressions of his majesty; and his condescension never engendered

the least act of self-forgetfulness, or indecorous familiarity in the objects of them. To this same divine consciousness, which supplies the key to our Lord's character, we ascribe the *reserve* so strikingly seen to rule his communications, and the awe with which his attendants continually regarded him. This seems to have been appropriate to his *Person*—the spell and prestige of his divinity, even when its prerogatives were least in exercise, and the attributes of the manhood were predominant. Nor is it unworthy of notice, that while this prestige hardly told at all upon the multitudes that thronged him, or came upon them only in occasional gusts of awe and surprise; it was a constant element in the experience of the disciples, which became more and more pervading to the last. On reading the gospels, our impression of the Christ is more of a Divinity than of a sublime official character; and the gist of all his doings seems more to magnify his *Person than his Office:* the glory of the latter is borrowed from the former, which, as it could alone originate the Messiahship, confers on it prerogatives infinitely transcending all that could be conferred on angels or men.

We recur, then, to this point as the fundamental teaching of the New Testament in common with that of the Old—the divinity of Jesus as 'the Son of God.' This is, assuredly, the primary and all-comprising truth of the fourfold evangelic story, which consists of an array of statements, facts, and inferences, all intended to invest this Name with 'the glory due unto it.' This is 'the testimony which God has given of His Son,' and by His Son: first announced by prophecy; then heralded by the

Angel; twice spoken by a voice from heaven, and repeated by Christ himself a thousand times: till, finally, he sealed it with his blood. What truth, may we ask, was ever so ushered into the world, and paraded before mortals in such vehicles of utterance, or with such tokens of confirmation? What name has ever been so honoured in earth or heaven; or what name could be worthy of it, save that of 'the Son of God'—and by consequence, the Christ of God—and the King of men?

The title Son of God expresses the foundation-truth of the New Testament.

This doctrine of the divinity of Jesus is in perfect keeping with the entire tenor of the Old Testament. It forms the grand connecting link between it and the New. For this purpose, no designation of divinity could have been so felicitous, though not wanting in truth, as this—'the Son of God:' it expresses not merely truth, but 'the truth'—yea, the very fulness of 'the truth.' The whole theology of antecedent revelations running back to the world's beginning, and conveyed by a wonderful course of inspired tradition to its last ages, is concentrated in a single appellation—'the Son of God.' In him we behold the world's Author, and the world's Ruler—the fountain of all remedial principles, institutions, and influences, clothed in his ultimate relationships to man; and the redeeming counsel historically unfolded by a single Person crowned with the glory of a title which a child may speak, but the Universe cannot comprehend—'the Son of God.' In him, we are alike called to contemplate the grand summary of the future and the past: he has dropped nothing by the way. Nor does he advance to the threshold of a new field of action bereft of a single title he ever bore, or of a

single iota of that accumulated influence which his own agencies had gathered about him during the mighty cycles of the past. He comes forth as the then Bible in one living illustration—changed, but yet immutable—and the irrefragable voucher for his own identity, and the completion of his own predestinated Work.

Christ's Person and Office not to be confounded—the one infinitely transcends the other.

It is thus apparent that had the New Testament declared the doctrine of the Messiah's Godhead less distinctively, not to say less prominently, than it has, it would have failed to accord fully with the spirit and the letter of all pre-existing theology. Contrary to the doctrine of development, and the unity of the truth presupposed as its principle, it would have left stationary, and even shaded, the one very article required to be brought out with a crowning splendour of demonstration and practical effect. The one fundamental of all revelation properly so termed, would have been more obscured than advanced, by being made *co-ordinate with office*, and presented merely through its functions and effects, instead of occupying an initial and independent position. Such, however, is not the New Testament presentation of this great truth. The appellation 'Son of God' is not the mere synonym of office, but its one necessary postulate; and the latter stands to the former in a relation much the same as Creator does to God. For, as in the one instance, while we are taught to ascribe Creation to none other than God, we learn also to distinguish between his Being and his Acts; so, in the other, we are forbidden to merge the Person in the office of the Christ, perverting terms which properly can only designate a person, by resolving them into his

relations and acts; just as if a king's person could be properly described by his name, or his titles by his acts. In the New Testament, office is throughout subservient to personal ends; and all its outgoings are but the reflections of this primary truth. Not only does the office of the Christ presuppose the divinity of the person holding it; its vouchers are all referable to the same fact. These are properly the demonstrations of his NATURE, while office is but the exponent of his DESIGNS. The former shows to us the AGENT, the latter his WORK.

CHAPTER III.

THE PERSONAL TITLES OF THE MESSIAH.

The Son of David.

THE title 'Son of David' stands next in order of notice. This, to some extent, has been forestalled in the observations on the nature of the Jewish commonwealth[1] and its administration by the house of David. It will, therefore, be unnecessary to add more on this subject than to show how strongly this preliminary testimony respecting the Christ is reciprocated by the New Testament, and even anticipated in its genealogies and initial narratives. To the latter, as being familiar, it is unnecessary to refer particularly.

Genealogies of Matt. and Luke, both of Joseph.

Of genealogic lists there are two, given us by the Evangelists Matthew and Luke. These are widely different from each other, not merely from the fact that they trace the pedigree of our Lord by the ascending and descending lines, Luke ascending much higher than Matthew; but from the fact that all the names registered by each are not common to both, at least where proximate to that of Jesus: a fact that has occasioned the learned in these matters no small perplexity, and brought some to the conclusion, that the *maternal* line of Jesus must have been traced by Luke,—of which, however, the record ap-

[1] See chap. on the Theocracy.

pears to contain no evidence, but to show strongly against it. For Luke, just as Matthew, professedly traces the lineage of Joseph, not of Mary, who, though unquestionably of some collateral branch of the royal house, is certainly not registered as such in these residuary tables; and, indeed, is only assumed to have been of Joseph's kindred, because it does not otherwise appear how Jesus could have been what the angel declared he should be, and what Himself recognised all along his public course—'the Son of David;' not to add the testimony of the apostles, that he was 'of the seed of David according to the flesh.'

Hence, it is plain that as Jesus truly descended from David, and was his son not by a legal imputation only, it must have been *by the maternal side.* But granting this, it is still a question returned to us, with what intent were the genealogies compiled from the public records of the nation, since they assuredly go to establish the heirship of Jesus to the throne of David on the ground of Joseph's right,—while the narratives connected with them both assure us that Jesus bore no filial relation to Joseph at all, and that he was his son, as Luke says, only 'as was supposed,' that is, by imputation, or by public account? Yet for all this, Matthew terms his record, 'the book of the generation of Jesus Christ'—that is, the record of the lineage and birth of Jesus Christ as 'the Son of David.' This is the gist of the difficulty, which candour obliges us to state in its full force, whether a satisfactory solution of it can be found or not. It will, however, greatly obviate, if not altogether remove it, if we reflect,

PART II. CHAP. III.

No genealogies could contravene the supernatural birth of Christ.

(1.) That no such descent from David could have been intended in the promise of God to that monarch, as should in any way interfere with *the supernatural and divine character of the Messiah;* otherwise the promise would have stood in opposition to God's purpose, instead of being a measure for fulfilling it. But descent in the ordinary way would have implied such an opposition, as we gather from divine testimony. Hence, it must follow, that no genealogic transcripts could be intended, if inspired, to contravene this fact.

This the Evangelists expressly teach.

(2.) It is plain, that both the authors of the genealogies were aware of this; for they expressly tell us that Jesus was not the proper son of Joseph, but divinely conceived of the Virgin Mary. It is preposterous, therefore, in the face of this evidence, to imagine that they would compile records for public scrutiny which could prove nothing but their own imbecility, and which disabled them from mystifying with tolerable skill a plain contradiction, on their own showing. Common sense, not to say inspiration, precludes so glaring an absurdity.

These records indispensable to the Jews.

(3.) We are led to infer, that, on the grounds assumed by the Evangelists with perfect knowledge of their undertaking, there must have been sufficient scope left for the compilation of these documents, which should render them not valuable merely, but *indispensable*, to the establishment of the Messiahship of Jesus with the Jews.

Of no importance to us.

(4.) Let it be remembered, as there is a scale of truths in Revelation, so there is a scale of evidence, and a difference in the value and the application of it. For instance, miracles cannot occupy *in testimony* the same rank, as evidence of the divinity

of a person or a system, that they did to those who were eye-witnesses of them. It is plain matter-of-fact, that much which originally belonged to Christianity—such as inspiration, and supernatural gifts—do not belong to it now. These were special and transitive appendages, which could be separated from it without impairing its efficacy. Now, to apply this to the genealogies: it is perfectly legitimate to assert that they were primarily, and chiefly, intended for the conviction of the Jews; and that they could be of little importance to *Gentile* converts, except as they might be harassed by the malignant controversies of these unbelievers. If let alone, they would have felt but a slender interest in questions of this sort, when they stood apart from all national prejudices and political consequences. The same is true to this day. Our Lord's relation to David, and his claims to whatever of dignity or influence is implied in it, are so established, not only by recurring testimonies in the body of the records which contain his religion, and by the weight of a thousand collateral proofs derived from his history and work, that our faith is little dependent on these genealogies for support. *These were mainly important to those who lived 'in the beginning of the Gospel,'* not to those who came after, and who, it is plain, could not be in the position proper, and even indispensable, to the right use of them. *They could be employed only to settle the point of descent, when the original records of which they were transcripts were accessible, and certain facts could be appealed to as well known, respecting the pedigrees of existing families.* Beyond this, their importance is at an end.

They connect our Lord with Joseph, the *legal* representative of the House of David.

To bring these remarks on the genealogies to a close, let us declare plainly what we take to have been their import and intent. Both lists were designed to connect our Lord, not with Mary, but with Joseph as the legal representative of the house of David, and, as his reputed father, competent to convey to him a legal heirship to 'the throne of David.' Beyond this, the genealogies appear to teach us nothing. But we may observe, as necessary to their full interpretation, that as genealogies or other sources of information were open to the Jews respecting the mother of Jesus as well as respecting Joseph, *and as his maternal descent could not but be well known, this fact precluded all controversy as to his being 'of the seed of David' on his maternal side;* especially as immemorial usage had determined that genealogical tables should contain the *paternal, not the maternal lists of ancestry.* This rule, therefore, could not in this sole instance be infringed by the insertion of the maternal list, *in addition to the other*,—the nature of female relationships rendering it impossible to carry the tables far back; and indeed unnecessary, *since the male line was inclusive of the female, as far as the purposes of these records are concerned, or they are worthless.* The rule is therefore kept, and carried to the point, *which, with the authentic traditions then current among the Jews as to Mary's pedigree*, was sufficient to silence gainsayers, though not to afford to distant generations a *primâ facie* certainty.

Mary's pedigree unquestionable.

Our Lord's descent from David maternal.

No record of any early controversies raised by the Jews.

Such is our view of the genealogies. What follows is rather an enforcement of the *moral evidence of its truth*,—that as we cannot conceive that men undertaking to deliver to the world authentic

records of the life of Jesus, and possessing the most ample qualifications for the task (their inspiration apart), would have dared to challenge the public scrutiny of his claims to the Messiahship by an appeal to records not in their own nor in any other keeping, had not these records been conclusively in his favour; so it does not appear from any notices remaining to us of early controversies, that on the publication of these statements, or those of the Gospel generally, their accuracy was ever called in question. The New Testament, it is remarkable, does not contain a single intimation to this effect; which could hardly have happened, had this been a point in debate between the disciples of Jesus and his unbelieving countrymen. It is obvious that here, as upon the very borders of the faith, they would have waged a determined war, and at great advantage, as the position mutually taken was on scripture ground. But it is obvious, that if this did not happen, it was because their own records and family traditions were clearly on the Christian side.

Obscure from the lapse of time.

Hence it follows, that the difficulties now found in the genealogies, and the objections raised on them, are to be regarded solely as *the effects of time;* which, as it obscures rapidly all human things, so does it especially confound *pedigrees*, and commingle blood, beyond all possibility of accurate analysis. The records, of which these are transcripts only, have long ago utterly perished; and the traditions which form their living commentary have all gone into the same devouring vortex. Nothing remains to us but fragments—immortalized, it is true, by the hand of inspiration; but imper-

fectly legible, not only from the fact that they are *but fragments*, but that even as fragments they are somewhat mutilated.

No Jewish genealogy possible for the future.

It may be added, that if the genealogies, whatever they are to us, were incontrovertible by the keenest adversaries when first published, it is preposterous for men of sceptical principles, whether Jews or Gentiles, to draw objections to Christianity from them now. The time for this play has long been past. The objectors reason on a case now only partially before them; and consequently advance to conclusions founded on ignorance and presumption. *They* are not in a condition to take up a case where others left it; nor ever can they be, unless the archives of a people, doomed to denationalization for so many centuries, could be, like the brazen bull of Phalaris, exhumed; or they could put themselves back in the date of their own existence two thousand years. The framers of such objections are not entitled to any credit from their own age, except for shallowness and audacity. Of the Jews at least it may be affirmed, that their unbelief, when bolstered up by a reference to these tables, is only less malignant than it is desperate. Their genealogies so long turned into dust, their tribeships confused, and their royal line extinct,—whence could the pedigree of *their* Messiah be derived? For such an event there is no other resort than miracle: and were it possible that such a personage could appear, he must bring his pedigree with him, like the angel whom John saw descending from heaven with a little book in his hand.

A final view of the question of the genealogies is

its connection with the true import of our Lord's appellation, 'the Son of David;' which, as it seems to us, illustrates in no small degree, the condition in which it has pleased Providence to hand down these records to futurity. The question of the Messiah's pedigree, as it primarily concerned the nation from which he was to spring, so was it determined in its aspect toward them by the nature of the *Office* he was to assume, and the *Work* he was to accomplish. For instance, had he to appear among that people as in any sense a secular prince, or as holding political relations and intercourse with them—or, in short, any personal and official connections to the exclusion of the world at large—it is obvious that his descent from David would have been of fundamental importance to his position; and it would have been exhibited in resistless demonstration by his perpetuated presence, and visible prerogatives in their midst. He would *then* have been the living voucher for his own descent; nor would the difficulty have occurred which now meets us, of *the miraculous conception*, since 'the Son of David,' *in this view of his office, could hardly have been of more than human origin.* If he were to be the inheritor of David's throne *in a political sense*, with whatever additions of splendour and renown above his sire, it is plain that the divine side of his person had been *superfluous; and his descent would have assumed an importance not in the higher view of his character belonging to it.*

If the Son of David in a political sense, Christ would have vouched his own descent.

Thus, the question of genealogy as it actually stands with us, naturally leads to the question of *the import of the Messiah's title in his relation to David.*

The Jews never disputed his pedigree.

And if it appear, as well from the prophets as from the gospels, that his office was not political, nor his throne national; this, while it accounts for the Jews' rejection of him, *strengthens the argument for his pedigree, since it was not on this ground that his rejection turned.* At the same time, it will appear with an additional strength of evidence, that, as before stated, the genealogies of the evangelists were designed to meet inquiry instinctively propounded by the training of the Jewish mind when the Gospel began to spread; which, had it remained unanswered, would not only have opposed a bar to Jewish conversion, but have been earnestly propagated to hinder the conversion of the Gentiles to the faith of Jesus.

The title expressive of regal honours.

This reason, however, had much less force in it when the Christian faith became established in the world, and Jews were no longer either its teachers or its disciples in any numbers. Its establishment on so great a scale rested on a breadth of proof as to its divinity, and the inspiration of its records, which rendered the difficulties of the genealogies, whatever they might be, of no consequence. *Events* had demonstrated that the views which Jews had taken of the Messiah were illusory, arising from national vanity, and misconstruction of prophecy; and that the honours of 'the Son of David' were far too august to admit of a political construction, or of limitation to the interests of a particular people. In fact, the title 'Son of David' was not so much a note of the fleshly descent of the Messiah, as it was of a person who should bear regal honours, *the promise and the type of which could belong to David*, but which could *alone* be inherited by one

who drew his personal attributes from Heaven. That he should be of 'the seed of David,' and that he should sit on 'the throne of David,' could not preclude the great fact that he was 'the Lord' as well as 'the Son of David,' and the head of a theocracy of universal and perpetual sway, of which that of Israel was but a precursor and an image.

Hence, it appears that the true import of the title 'Son of David' is not political and national, as the Jews supposed, and as some Christians have imagined, who have somewhat perplexed the question of the genealogy by the supposition that certain political prerogatives were designed to be made over to him as the heir of Joseph, or by the twofold line of Joseph and Mary. But what those prerogatives were, they fail to show. Certainly, our Lord never appears to have recognised them, *though he recognised the title:* nor do his Apostles, as the expositors of his kingdom, so much as hint at them. Of the existence of these claims, we may remark,

Political relationships inconsistent with a World Redeemer.

(1.) That they suppose an alternative of a political kind in the issue of our Lord's history, at variance both with the tenor of prophecy and the tone of the New Testament. For, unless it can be made to appear that his claims as to the Jews have been put in abeyance by the course of events—in other words, by their rejection of him as their Messiah—and that these would have been brought out in the event of his reception by them, it will follow, that all idea of *his political relation* to that people must be given up.

Now we maintain that this political alternative is nowhere supported by the testimony of Scripture, and that we are not warranted in reasoning from a

mere hypothesis not only unsupported by, but in plain opposition to facts—facts too, be it remembered, declared to have been divinely ordained, and apparently necessary to the accomplishment of human redemption. The two views of the Christ, that he is the political head of a particular people, and the Redeemer of the world, *are altogether inconsistent;* and another class of facts, and another gospel, must be demanded to establish the former against the latter: for the same facts, and the same history, will not suit both.

Our Lord's acts always deny the national anticipations.

(2.) That our Lord bore no special or national relation to the Jews as 'the Son of David,' is further apparent from his whole style of acts and professions. These were, it is notorious, altogether repugnant to the pretensions of a political Messiah, and were so strongly felt by the nation to run counter to them, that no force of proofs in support of his true claims could overcome this contrariety. Had our Lord really held any sovereign rights of the kind referred to as the 'Son of David,' his conduct is inexplicable throughout; for not only did he never accord with them, but acted *in direct opposition to them.* Indeed, if his history be examined with especial reference to this point, we shall see how every fact and circumstance recorded conspires to give effect to this one great denial of the national passion, and to the anticipations of his disciples, which strongly declared themselves even after his resurrection. 'Lord,' said they, 'wilt thou at this time restore again the kingdom to Israel?'[1] which interrogatory amounted to nothing less than an expression of an absorbing wish that

[1] Acts i.

he might, even then, revive in some extraordinary way the decayed honours of the house of David by rescuing the nation from a foreign yoke. The Lord's answer needs no comment.

Secular dominion not the doctrine of prophecy.

(3.) Let it also be remembered, that in anticipation of these facts so strongly in reverse of the political prerogatives of the Messiah as 'the Son of David,' prophecy had, notwithstanding, declared that he should 'order the throne of David with justice, and judgment, for ever;' and that the angel, when announcing his birth, had, in reference to this prophecy, said, 'The Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever.'[1] These words have manifestly been disproved by events, if understood of a temporal throne, and a national reign. In this sense, it is plain that our Lord has never sat on the throne of David, or been recognised as the King of Israel to this hour—a fact which must be accepted in disproof of this interpretation of his title as 'the Son of David,' and in proof, with all the facts of his history, that it is of a much grander import, according both with the eminency of his personal attributes as the God-Man, and with the nature of David's covenant, which, as we learn from David himself, precludes the notion that it bears *any political sense whatever*. 'The sure mercies of David' in which centred all his 'desire,' and all his 'salvation,' assuredly were not temporal things—not to insist at large on the prophetical interpretation of this covenant, as 'the everlasting covenant,' to which nothing could be answerable but the structure and the purposes of the Gospel.

[1] Luke i. 32.

CHAPTER IV.

THE PERSONAL TITLES OF THE MESSIAH.

The Son of Man.

Son of Man expressive of relation to universal man.

THE title of the Messiah which in the New Testament next attracts our notice, is the 'Son of Man.' This is the third which we regard as personal, and which perfects this view of the Messiah. The title 'Son of God' points out his divinity; 'Son of David,' his connection with a race or family; while 'Son of Man' denotes his relation to universal man. Thus we have His divinity, His genealogy, and His humanity, summarily but strikingly brought before us in these titles. The gradations of His character by this collation of his titles is striking. One leads us backwards in the flow of time and human relationships to David; another to Adam; and another to ETERNITY, or, as the Scripture calls it, His 'goings forth from everlasting.'

Of this title, 'Son of Man,' we observe that the face of it shows a beautiful antithesis to that of 'Son of David;' and that it was in our Lord's own lips an implied protest against Jewish exclusiveness, as well as a pledge and prophecy of his world-wide dominion. It is to this broad and catholic nature of the Messiah's mission that we refer the title 'Son of Man,' in preference to the reason usually assigned for it, namely, that it was a title adopted by Jesus,

very emphatically to denote his humiliation by the assumption of our manhood. Nor is it controverted that the words 'Son of Man' are often in Scripture used to denote our nature in its impoverished and lowly condition. But neither ought it to be overlooked, that 'Son of Man' also, in some prophetic parts of Scripture—in Ezekiel, Daniel, and the Apocalypse—bears the opposite aspect, as those to whom it is applied in some of these examples appear in a superior condition, if not order, to man.

That the appellation was a customary phrase among the Jews to signify merely a member of the human race, is apparent from the use of it in various scriptures: to which may be added, that it is not likely that our Lord would have adopted as his own most general appellation a phrase not in common use, though he made it distinctive and appropriate by the addition of the article—'*the* Son of Man,'—thus clearly intimating that he had adopted it with a reference altogether peculiar, and as it could not apply to any other member of the race from first to last.

Synonymous with the Son of Adam—second head of the race.

We decline to seek the origin of this title in the book of Daniel, as has been commonly done; because the immediate reference in the vision of 'the Son of Man' to the Messiah is far from being indisputable; and because Scripture language in general affords us a broader and more intelligible ground for our Lord's adoption of it. In this view of the title it seems to be equivalent to Son of Adam—for Man is the rendering of this same word Adam; and thus, the title 'Son of Man,' or Adam, will be tantamount to the assumption by our Lord of his being the promised

'Seed of the Woman,' the second head of the race, deriving his nature from the first; and as being the grand antithetic personage to him, invested with the prerogatives of a Restorer, though of the same stock.

That such is the true exposition of this title seems apparent from the emphatic nature of the title itself 'the Son of Man,'—from the fact, that one of our Lord's genealogists traces his lineage to Adam,—from the consideration that it strongly intimates the universality of his relation to man, based purely upon his *manhood*,—and from the consideration, that not only is this view of it in striking accordance with the Epistle to the Romans,[1] but with the doctrine of the primitive record with respect to 'the Seed of the Woman;' while the exclusive and perpetuated form of the appellation seems to us to indicate the *mystery*, as well as the fact of his descent from Adam. 'The Son of Man' indicates one whose being is a phenomenon among men—a man not according to the natural order, though still a real man—a prodigy in certain respects though an Adam, and no more than an Adam in others. If this be admitted, it becomes obvious that the title 'Son of Man' contains in it an assumption of all the primitive rights and prerogatives of man,—that the Messiah, as 'the Son of Man,' is the true heir of Adam—the one rightful Owner and Lord of the world. It follows, therefore, that whatever the race of man inherits of the primitive dowry, is through Him, and in his right. 'The Son of Man' is the Lord of Man and the Lord of the World by simple birthright or primogeniture.

[1] Romans v.

He is the Adam or Man on whom all this has devolved as 'the Seed of the Woman,' and in whom, to use St Paul's phrase, 'all things consist.' In Him both the image and the dominion of God shine forth afresh, and with far higher lustre than in the beginning, as his *Person* is greater though his nature is the same; also his antithesis as the Restorer implies this fact.

Psalm viii. applies neither to Christ nor to Adam, but to man as seen in both.

On the hypothesis, then, that the Messianic title 'Son of Man' implies all this, it is easy to understand the doctrines of the eighth Psalm, and the applications of them found in the New Testament. For it is evident that the language of this noble ode is taken from the account in Genesis of the creation and instalment of the first man in the dominion of the creatures. Still, it is meant to unveil to us another and a higher person than Adam, promoted to the headship of the creation of God. Now, whether it be legitimate to take the words there, 'Man,' and 'the Son of Man,' as signifying Adam and his seed the Christ,—thus marking a distinction of persons, which is doubtless implied (because the expressions which set forth dominion, as borrowed from Genesis, and translated by St Paul, do not suit the facts as they appertain to one person only),—or whether we take the words 'Man' and 'the Son of Man' as signifying the race merely in its successional phase: we are still bound to render them conformably with the truth implied, namely, that the two Adams are here brought together; and to mark that 'Man,' or 'the Son of Man,' who is 'crowned with glory and honour,' is one who, because of the higher nature that lodged in him, though a child of Adam, is here celebrated as 'Je-

hovah our Lord.' Thus it appears that though the Lordship of Jehovah rises before us into dimensions as far superior to that of Adam as the Creator is superior to the highest creature, it is yet expressed in language borrowed from his inauguration into the dominion of the world: and it is further represented as redounding to the glory of 'the Son of Man' as the representative and heir of Adam, while he is 'Lord of all.' This is the key to this Psalm, which is not found in the references of its language either to Adam or to Christ *alone*, but *to Man as seen in them both*—'Man,' and 'the Son of Man.' Each is beheld 'crowned with glory and honour;' while the headship of the latter is exhibited with accessions, of which man primeval could only possess the shadow, as these cannot consist with any creaturely estate whatever.

The scope of these observations is in unison with those made on the two titles of the Messiah previously noticed,—namely, the supreme royalty inherent in the title 'Son of Man.' It imports the same doctrine of sovereignty as the title 'Son of David;' and it reflects the sovereignty essential to the title 'the Son of God.'

The three Titles a complete personal view of Christ.

Thus, these three titles not merely exhibit to us a complete personal view of the Messiah, they possess an official significancy also: the sovereignty of the house of David as defined by David's covenant—that of Adam as coeval with Creation, and inherited by 'the Son of Man' as his great federal descendant—and that of 'the Son of God' as 'the heir of all things,' which is the eternal antecedent, substance, and glory of them both.

The following chapters discuss the leading official

titles of the Messiah with the design of ascertaining whether, taken together, they do not, one and all, converge, as do the personal titles, in the manifestation of one all-important truth—the mediatorial royalty of the Christ. Those to be noticed with this intent, are three—*Jesus*, *Christ*, and *Lord* or King.

CHAPTER V.

OFFICIAL TITLES OF THE MESSIAH.

'*Jesus.*'

JESUS, though a proper name, and manifestly one of large national use at the time it was given to our Lord, was yet imposed divinely, and with the sole view of embodying his official character in the most definite manner. Thus, the name Jesus, taken up from national use, and appropriated by divine command to the Son of Mary, bore a special and profound signification, like that of 'the Son of Man' when separated from common usage by our Lord. It set him forth, ere he was born, as the great Deliverer of Man. It seems to be synonymous with Redeemer; a word of frequent occurrence in the Old Testament, and, but for this coincidence, inexplicably absent from the New. This silence of the New Testament is more than suggestive; it is demonstrative, as far as this may be said of a negative, that the import of this glorious word is fully conveyed in that of Jesus or Saviour: an observation borne out by the structure of more than one of the passages in the Old Testament where Redeemer and Saviour are used as convertible. This signification of the name Jesus is also confirmed by the fact that it is but an abbreviation of Joshua, a name famous in Old Testament story, and divinely imposed on the son

Jesus synonymous with Saviour and Redeemer.

of Nun in anticipation of his achievements as 'captain of the Lord's hosts.' It was Joshua's task to lead the people into the promised land, and by his prowess to give them rest both from the weariness of the desert, and the terrors of the foe. The true Joshua, however, it is plain from the history, was the Being who appeared to him in the plains of Jericho, and who, when interrogated, answered: 'As Captain of the Lord's host am I come.'[1]

Joshua's temporal deliverance a type of the spiritual deliverance to be wrought by Jesus.

By this view of the name and its history together, the annunciation of the angel to Joseph is illustrated: it declared a new and more sublime mission of the Joshua or Jesus than that announced of old to his type and minister Joshua, on the eve of battle: 'Thou shalt call his name Jesus, or Joshua; for he shall save his people from their sins.'[2] Thus, his person is still the same, though his undertaking is widely different. Instead of Canaanites we have sins as the enemies to be subdued, and their destruction as the salvation of those whom they had enslaved; while the means employed are correspondingly spiritual, as the prophet had depicted them: 'Every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.'[3]

The passages which connect the name and work of Jesus with his Sovereignty now require notice. Taking the historic fact and circumstances identified with the origin of the name Jesus, nothing would seem clearer than that it essentially denotes *a Sovereign Saviour*, and that it embodies the import of the three personal titles already examined, in a wonderfully profound manner. This name

[1] Joshua v. 14. [2] Matt. i. 21. [3] Isa. ix. 5.

conjoins the type and the antitype as expressed in that of Joshua, who derived it from Him who appeared on the plains of Jericho as a deliverer to his people, and who made Joshua from that hour, the chosen instrument for carrying out his work.

The Name denotes a Sovereign Saviour from sin.

Moreover, the true import of the title 'Son of David,' or 'David,' applied to him as the antitype and heir of David's throne, is strikingly borne out in the name Jesus viewed as a name of Sovereignty. He is, as 'David,' a Saviour King. The same is true of the titles 'Son of God,' and 'Son of Man,' as they meet in Jesus. These ruling natures, allied in him, are the origin and medium of delivering power. The true Joshua or Jesus consists in these, and shows forth the highest form of even divine royalty in his Saviour prerogatives and work.

Hence we find in the strains of prophecy itself an almost constant conjunction of Redemption and Salvation with the prerogatives of Jehovah as the King of Israel. He is represented as saving them, not by the chariot or the battle-bow, but 'by the Lord their God;' as bringing salvation by 'his own arm;' and by that arm as having 'gotten Him the victory,'—the victory in which not only Jews, but all men are concerned. He performs this great work, like that of Creation—*alone:* not like that of Providence, in which He associates his creatures with Himself. It is here unnecessary to add more, than to recall attention to scriptures of this class, and to adduce them in illustration of New Testament declarations which bear on the subject. Thus, in the announcement of the angel to Joseph, before adduced to show the import of the name Jesus as synonymous with Redeemer and Saviour, it ought

not to be overlooked that the relation in which he there stands toward the subjects of his redemption, is that of a Sovereign,—'He shall save *his people* from their sins;' the reference being plainly to the Pentateuchal history, and to those acts of delivering sovereignty which resulted from, or established, Jehovah's relation to Israel as their King. Here, then, we have an indubitable example of a connection recognised by inspiration between the sovereignty of Jesus and his acts as a Saviour, and between the subjects of them and the import of his very name.

A second and pertinent instance occurs in the kindred speech of the angel to the Virgin Mother: 'And thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David,'[1] etc. Here, again, the name Jesus manifestly expresses the fact of the Incarnation, and the relation of the Incarnate One to David and his throne. It is, in fact, but the epitome of Isaiah's great prophecy: 'Unto us a Child is born; unto us a Son is given.'[2] Here, the Incarnation is strikingly set forth, and the prerogatives and functions of the Messiah as a ruler on David's throne, and over the house of Israel: so that, putting together the words of the prophet, and those of the angel to Mary, we see all these mysterious attributes and offices comprised in the name of Jesus, and that the name is, therefore, expressive of SUPREME SAVING DOMINION.

The glories of this name are everywhere to be traced in the gospels. Wherever we find our

The Gospel endorsed with this Name.

[1] Luke i. 32.

[2] Isa. ix. 6.

Lord speaking of his Name and its power, it is to the name Jesus we understand him as referring. The examples before cited prove this; while the attributes of his name, so uniformly represented by himself as paramount on earth, are plainly those of a Sovereign Saviour; or, to use the beautiful expression of Zacharias, 'a Horn of salvation.' By this Name his disciples were clothed with a superhuman authority: they had power given them 'to cast out devils,' 'to heal the sick,' 'to preach the Gospel,' and to bind and loose as at the behest of Heaven. This Name was to command answers to prayer for whatever was supplicated—to render harmless the sting of the scorpion and the virus of poison—to enable apostles to remove mountains, to walk on the seas, to deliver men to Satan, and to uphold their commission by the solemn retributions of a future life. Nor was this endowment or this sanction temporary: the gospel commission, to go 'into all the world,' was endorsed with the name of Jesus, as the law of old had been to Israel with the name of Jehovah. The Name and the Gospel go together to this hour, and are as closely related and inseparable as Nature and God.

Chief Corner Stone a regal epithet.

In the Acts[1] a passage occurs, confirmatory of these views. The Apostles Peter and John are challenged by the Council to declare 'by what Power, or by what Name,' they had wrought the miracle of healing related in the foregoing chapter. They at once replied, by 'the name of Jesus Christ of Nazareth:' adding also, that this name was made 'the head of the corner,' though rejected of the

[1] Acts iv. 10.

builders; and that there was no 'salvation in any other,'—words which, in their tenor, agree with those of the angel to Joseph, namely, that this is the Saviour Name. Taken in connection with the prophecy of the Stone rejected by the builders, chosen of God to the rank of the Corner Stone, its supreme royalty over men is here also strongly indicated. This assertion of supremacy for the name of Jesus as the Corner Stone is confirmed by our Lord's own comment on the same scripture: 'Whoso falleth on this Stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.'[1]

A final passage for our purpose occurs in the Epistle to the Philippians: 'that at the name of Jesus every knee should bow; . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.'[2] No extended argument is needful to prove that this passage asserts the supreme majesty of the name Jesus; for it is expressly said to challenge universal homage from the redeemed, as 'things in heaven, and things in earth:' and, moreover, that the homage to be rendered to this Name, as that due to the supreme Governor, is not to be reckoned to His disparagement, as an usurpation of His claims, but rather as promoting them; for they are said to be thus associated—'to the glory of God the Father.'

[1] Matt. xxi. 44. [2] Phil. ii. 10, 11.

CHAPTER VI.

OFFICIAL TITLES OF THE MESSIAH.

Christ.

Christ a strictly official Title.

The inquiry, whether supreme royalty is not essential to the name Jesus, is followed by another, whether this be not also the doctrine propounded to us in the name Christ. Its use in the New Testament is synonymous with that of Jesus; and is often conjoined as a personal title, though, unlike Jesus, Christ is strictly an official appellation. Jesus Christ, Christ Jesus, or Jesus and Christ separately put, are appellations of the Saviour with which every New Testament reader is familiar. This style of denomination, however, which became common among Christians, could not have originated till after the Lord was withdrawn from earth, and the crowning demonstrations of his authority and grace as the Messiah of prophecy had been given and broadly accepted by men. Then it would become as appropriate as it was natural, to conjoin familiarly and indiscriminately the names Jesus and Christ, as being inseparable correlatives established by overwhelming evidence, and of the highest import. The name originally personal—Jesus—suggested office: the name originally official—Christ—became personal; or the one was taken as including the other, whichever of

them happened to be named. In this view, the terms stood together for the whole history and mystery of the Gospel; and so taken, the whole truth was—to use a Scripture phrase—'in Jesus.'

The Anointed, an Old Testament Title.

The two names thus associated in the progress of events indicated in the evangelical story were equivalent to Joshua Messiah—or, the *anointed Saviour*, —the word Christ being but the Greek rendering of the Hebrew for anointed, and manifestly, like Joshua, or Jesus, of Old Testament derivation. In truth,—the Messiah, or, the Christ, is a denomination which comprises the essence of the theocratic type, and of the prophetic testimony respecting the Saviour, which was, as we have already seen, his Mediatorial Sovereignty. 'The Christ' was simply the rendering, in one word of appropriate force, of the office that appertained to this long-promised Person, as 'the Son of David,' and 'the King of Israel;' 'the Prince' of Daniel; 'the Branch' of Zechariah; 'the David' of Ezekiel; and 'the Son' of Isaiah. These all agree with the Anointed One mentioned in various passages of the Psalms as a royal Person, and as 'the King's Son,' the everlasting Heir of David's throne.

It is, therefore, to little purpose that interpreters of Scripture assign a signification of the term Christ wider than the simple Sovereignty of the Saviour. For, though it be granted that prophets are in Scripture called anointed, and that unction was administered at the inauguration of the priest, it must still be maintained that it was far more eminently a regal ceremony; and that it was so applied to the successive heads of the Theocracy, who, in consequence, became distinguished from all other

divinely commissioned persons, as 'the Lord's anointed'—that is, an order of princes selected to bear rule by God himself, and endowed by him with corresponding prerogatives and gifts, as his vicegerents in the sacred commonwealth. Such is the scriptural representation of the Lord's Christ. He is his King, enthroned on the 'holy hill of Zion:' his Anointed, endowed with prerogatives and glories so sublime, that he is in the sense of an unapproachable excellency—'the Christ of God.'

The 'Christ of God'—by birthright, not by office only.

By the testimony of this and other scriptures, it appears that this designation is meant to attest to the world that all the glories of nature, relation, and prerogative, combine in this wonderful name —'the Christ of God.' Thus, though the term 'Anointed' might be applied to one bearing either the prophetic or the priestly office, because these were equally divine, and the vocation to them equally with the regal office a special grace, yet was it pre-eminently a regal appellation, since these were, in the most illustrious instances, but *the functions* of a divinely elected sovereign, as in those of Melchizedek, Abraham, Moses, David, and Solomon. The Sovereignty was the *radix* of the whole complement of offices. These anointed ones were simply prophetic and priestly sovereigns. In fact, the primitive honours of primogeniture implied as much: the regal, sacerdotal, and teaching offices being always inherent in its birthrights. This is declared to have been Israel's dignity: he was God's 'first-born,' and his priestly royalty is expressly said to flow from it. The like dignity is conceded to the spiritual Israel, and for the like reason; it is 'the Church of the First-born written in heaven.'

If the observations made on the Messiah's personal dignity are remembered, it will appear that to Him, as possessing the ineffable honours of primogeniture, all official glories must appertain, and that these must consist in the all-comprising functions of his royalty. These, therefore, are not so much endowments as prerogatives, which can have no separate, independent existence as they are in 'the Church:' *they are regal attributes*, and are to be so regarded, if we would rightly understand them, whether seen in prophecy, or in the gospel history.

Isaiah's testimony to the Messiah's Sovereign attributes.

Two leading prophecies found in Isaiah may be adduced as examples.[1] In the former, the Messiah's regal lineage prefaces the noble description of his sovereign attributes: 'The Spirit of the Lord shall rest upon him, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord'—by which qualities divinely imparted, he is empowered to administer judgment, the great business of a sovereign on behalf of his people. 'He shall not judge after the sight of his eyes, nor reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth. He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.' Such are the holy and awful attributes of Him on whom the Spirit of the Lord rests—the Lord's Anointed—the Lord at His 'right hand.'

A similar testimony occurs in the second passage, prophetically spoken by the Christ himself. 'The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach glad tidings,' etc.

[1] Isaiah xi. and lxi.

These words are still more remarkable, since they were applied by our Lord to himself, in the synagogue of Nazareth; and as a description of 'the Christ,' are replete with tenderness and majesty. They are generally understood to set forth the Messiah's teaching ministry; or, what is commonly called, his prophetic office. Nor is this view to be set aside; for we have our Lord's own authority in its favour, and the four gospels for its illustration. But it would be an imperfect view of this glorious scripture which failed to detect the Messiah's *royalty* as its true emblazonment. For, not to dwell on the grand preamble of the anointing, and the Spirit whom the Christ here claims for himself so emphatically, the commission is, in the very terms of it, singularly regal, for it brings into exercise the highest prerogatives of Deity, and such as could not belong to a mere creature, however endowed. They comprise both the prodigies of his personal history, and the staple of his Gospel, to the end of the world —acts and influences operative in the region of mind, not at all externally. They describe offices of grace and power in elevating, comforting, and saving men, which imply that a divine charity, and a divine arm, are here colleagued for their behoof. The commission does not limit itself to *saying* these things: it does them. It is a proclamation of royal force issuing from the lips of the Anointed One, like that which brought the world to its birth out of nothing, and ordered it to perfection out of darkness and confusion. That such is really the meaning of this oracle is plain from the gospels, where all commissions to preach this world-wide jubilee are ascribed to Christ's authority, and all their effi-

cacy in reclaiming men, everywhere, and to the end, is referred to his sovereign grace.

Our Lord designated to Office by the descent of the Holy Spirit.

It is only needful here to advert to the fact that the term Christ, when applied to the Lord Jesus, is used figuratively, and in allusion to the Old Testament examples of official anointings. These are to be viewed as of twofold import: namely, as outward signs of a divine vocation to office; and as ministries for conferring on the chosen of God, the gift of His Spirit for the performance of their duties. The endowments followed the call to office; the unction was the means of conferring them. The two great examples of this are Saul and David, successively chosen to be kings of Israel, and the wonderful effects wrought in their characters by the anointing of Samuel. The Spirit, as the divine *regium donum*, in both cases, immediately followed the act of Samuel, and insured ample powers for *government*. But our Lord's anointing is not to be referred to any human ministry; for of this the gospels furnish no record: while the peculiar grandeur of his office forbids the idea that any such ministry could be admissible. His anointing was, simply, his designation to Office; or, as he expresses it, his being 'sanctified, and sent into the world.' The formal seal of God to his official character, was, doubtless, the descent of the Spirit and his resting upon him. This occurred only once in the history of the world, and was a singular grace exclusively appropriate to 'THE BELOVED.'

His baptism only the *occasion* of the Spirit's descent.

Such is obviously the New Testament view of our Lord's anointing: for his baptism by John in the Jordan cannot be so construed, though it was the *occasion* of his receiving it; since the rite of

anointing could not be transferred to, and expressed by, the ordinance of baptism. This had no such significance or efficacy as administered by John even to his disciples, much less could it rise into such importance in the single instance of its administration to 'the Christ.' The words of Peter, however, in his address to Cornelius and his friends, put this beyond dispute; for he declared that 'God anointed Jesus of Nazareth with the Holy Ghost and with power.' Hence, 'the Christ' properly signifies the Lord's King, anointed with the Spirit beyond all precedent, and beyond all measure. His office is as much above man, and as independent of his ministries, as is his existence. The scene on the Jordan is one of transcendent interest to us as marking the official inauguration of Jesus; and as such, the divine preliminary to the published prerogatives and kingdom of 'the Son of David.' From this, all the outgoings of his might, wisdom, judgment, and tenderness, took their rise. Henceforth, the whole history of Jesus is but the procession of royalty, even to shame, suffering, and death. All is prerogative—the virtues of the divine anointing, in various and wonderful display. From the beginning, our Lord came to 'his own' as their King, and as a Deliverer to Mount Zion; though 'his own received him not;' and he failed 'to turn away ungodliness from Jacob.' His anointing on the Jordan showed that he was come 'from above' on the business of his kingdom; and that he was on the eve of founding a dominion vast as the world, and more lasting than time.

His life but the counterpart of this anointing.

With a view to this, his personal advent in a regal, though humble form, was a necessary initial

measure—a proceeding, in the order of manifestation, issuing in the glory of his session in the skies. The whole of this mighty sequel is but the demonstrated efficacy of his anointing, and of the divine mystery of the descent of the Spirit from heaven, to abide for ever in Him as the elect, and the beloved of God. Thus the Christ is but a name for a Being who is the source and centre of all perfections. As the Anointed of God, he is, at once, the depositary of the divine fulness, and the express image of the divine sovereignty. He owns, and dispenses, the highest influences that can be wafted on the creatures; and his prerogatives hold the entire field of creature destiny. THIS IS 'THE CHRIST.'

CHAPTER VII.

OFFICIAL TITLES OF THE MESSIAH.

Lord.

Lord, an Old Testament title appropriated to Christ in the New.

The third official title of the Messiah to be considered, is that of Lord. As a preliminary observation, we repeat what has been before advanced on the official titles, Jesus, and Christ,—that, like these, Lord is an Old Testament denomination of the Saviour. All that is done in this as in other instances by the New Testament, is to bring out this title from the body of the older record, and to affiance it to a particular person. Further, this title, like the others, is sometimes used by the New Testament writers in a personal sense. We have these formulas: 'Our Lord Jesus Christ'—Jesus Christ our Lord'—'the Lord Jesus'—and 'the Lord' only. Of the Evangelists, Luke is the most frequent in his application of the term Lord to Jesus.

Often vaguely used to express reverence.

It should be observed, however, that the term Lord is not given to Jesus by the Evangelists, though on inspired authority, as *writers:* it was the term very commonly used in addressing him, and not merely accepted, but also employed by him to designate his own proper dignity, amidst all the scenes of his human lowliness. The question now to be entertained is, what significations does it bear in the New Testament, whether used by Jesus him-

self, by his personal followers, or by the writers of the sacred books? It is obvious that in some parts of the evangelical narrative, it was vaguely employed to intimate a recognised superiority in Jesus, by persons who approached him for various favours, but differing with the impressions of different minds and circumstances. That it ever occurs, as some suppose, simply as a complimentary title, is without foundation; and that it could not arise from anything in our Saviour's social position is evident. The sentiment, of whatever kind and degree, which prompted it, must have been that of *religious veneration;* inasmuch as it was called forth by displays of his miraculous power, by examples of his sovereign benevolence, and by impressive declarations of his authority, to which everything was responsive. It prefaced suits for help, when no other help could be found: it was often connected with the confession that he was 'the Son of David,' and with the acknowledgment that he possessed prerogatives to which no creature could lay claim. Thus much we may assuredly gather from the gospels respecting the tone of feeling in those who addressed Jesus. It always betokened profound reverence; often, probably, glimpses, if not steady views, of his divine majesty. Lord, certainly did mean much more than Rabbi or Master; for it was drawn forth generally by displays of his *power and authority;* not by those of wisdom in his teachings.

Jehovah its real correlative.

But the key to the true signification of the term Lord as applied to Jesus, is not supplied merely by taking the current of opinion respecting him indicated by the gospels, but by considering its meaning in the Old Testament as applied to the

Messiah, and the entire agreement that may be shown to exist between this foregoing testimony and the facts and teachings of the New. To draw out this testimony here, would be simply to reproduce what has been already shown, as taught us in the theocratic and prophetic portions of Scripture. From these it has been proved, that the Jehovah of the Law, and 'the King of Israel,' was the future Messiah; and that the Theocracy was but the preliminary and the pledge to the world of a new and everlasting era of gracious rule. Hence it follows, that whoever should appear in the fulness of time with the requisite credentials, should own all the titles and prerogatives so foreshown as essential to 'the Christ.' Agreeably with this view, we should be prepared to affix the highest signification to such a term as Lord, whenever applied to Jesus Christ; and assuming this, we ought to look upon the entire body of New Testament teaching *as its designed counterpart*, from which its illustrations and proofs may be fully gathered. Thus, we are prepared to expect that 'the Lord,' as Jesus Christ, can be no other or less a person than the Jehovah who delivered and ruled the people of Israel, and who presided over that commonwealth, not as an isolated or ultimate fact in the history of man, but in anticipation of a future position commensurate with his earliest revelations, and with his benevolent purposes toward the world.

The term Lord, therefore, imports *God incarnate bearing rule over men*, founded on, and commensurate with this relation, and ordering all the influences and issues of his redemption—briefly, 'the

Lord' is the Sovereign Mediator. In this view of the term, it is not easy to discern much difference between its meaning and that of Christ, or Jesus, officially considered. These three terms rather seem to have been selected and appropriated to the Messiah, to add emphasis to the annunciation of one great master-truth, than to give expression to separate conceptions of the same office. Still, it is possible, and not inconsistent with this, that these titles may severally denote some one leading point of his office with more distinctness than the rest; and so be the better adapted to bring out and give effect to the whole. For instance, the name Jesus very aptly designates a Sovereign Deliverer, and thus points out its grand constituent peculiarity and interest. The name Christ may be designed to express the human side of the same sovereignty, particularly in its aspect toward the Jews, as the one eternal residuum of David's throne, and of the Theocracy. Finally, the name Lord may be taken to express the *basis* of this sovereignty as that of Deity, together with the vast circle of prerogatives comprised in his headship as the Redeemer, and which puts Him before us as *proximately* the ruling God of the world and of the Universe.

The passages interspersed through the pages of the New Testament which bear out this sense of the term Lord, are too numerous to admit of extended notice. They occur in almost every form of corroboration, and with a weight of evidence abundantly conclusive. These must, therefore, be left to the student of christian theology, after two or three examples have been proposed.

The first of these is found in Luke i. 76, and

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The Lord of the New Testament, the Lord of prophecy.

is part of the inspired apostrophe of the father of the Baptist to his infant son, in which he pours forth the auguries of his distinguished mission: 'And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord, to prepare his ways; to give knowledge of salvation to his people by the remission of their sins.' It seems that the latter part of this quotation is simply the echo of the angel's address to Joseph: 'Thou shalt call his name Jesus; for he shall save his people from their sins.' But the main point of interest in the words is, that they establish the identity of the person called 'the Highest,' and 'the Lord' (who could be none other than Jesus Christ), with the Lord of prophecy—the words having, unmistakeably, a double reference to the predictions of Isaiah and Malachi. Even though we should refer HIGHEST to the Father as the sender of the Baptist (an interpretation which accords both with Malachi and the first chapter of John's gospel), yet it is clear from the prophets referred to, and from John's gospel, that by the Lord, Jehovah alone could be meant; and equally clear, that that Jehovah is not the Father, but the Christ. It was before '*his face*' that John was sent, and '*his ways*' that John prepared; and it is a decisive fact in this connection, that John went before the face of Jesus, fully conscious of his supreme majesty, and that he prepared 'his ways' by testifying to this very truth, that Jesus was the sovereign Son of God. 'The Father loveth the Son, and hath given all things into his hands'—in Peter's words, 'He is Lord of all.'

The second example is taken from this same

Christ first announced as a national and also a world Saviour.

gospel:[1] 'And the angel said unto them, Fear not; for, behold, I bring unto you glad tidings,' etc.; 'For unto you is born this day, in the city of David, a Saviour, which is Christ the LORD.' In this brief, but perfect annunciation of the angel to the shepherds, we trace the double aspects of the great personage presented to us in the message: the one national, the other universal. For, while this message could not otherwise have been a gospel to the world than as the titles and attributes of 'the Christ' bore this extended relation to our race; it is equally clear that the shepherds were less the representatives of universal man than of the nation to which they belonged; and that the message is framed accordingly: 'Unto *you* is born this day,' etc.; the characters of the Messiah being here put in a strictly *national* manner. 'Unto *you*'—that is, to the Jewish people—'is born this day, in the city of David:' this marks the lineage of this great personage. He was to arise out of Bethlehem, because it was 'the city of David,' and to mark both the fulfilment of prophecy, and the perfect correspondence between the type and the antitype—'the rod of Jesse,' and 'the root of Jesse'—'David,' and 'the Son of David'—the political, and the spiritual Ruler of Israel.

Further, he is said to be a Saviour, a Redeemer, a Jesus: this glorious office, though not restricted to, yet having its outset among, and its primary intentions toward, his people Israel; 'in remembrance of his mercy,' and of 'his oath to Abraham,' and to David. Here, too, is seen 'the Christ,' the divinely Anointed One—the Messiah of prophecy,

[1] Luke ii. 10, 11.

and emphatically the hope, the consolation, and the glory of Israel—the root and the fruit of their illustrious ancestry, and of their long privileged national life. Less the light of their past than the morning star of their future, the relations of the Christ to Israel are the most pregnant things, not only in their history, but in the history of Man.

And lastly, but more augustly than all this, he is the LORD: which one word comprises his highest personal and official glories; for it means no less than that he of whom this is affirmed, is very God incarnate, and wielding the lofty and peculiar sway of a Sovereign Mediator. It is certain, that the term Lord as used here, can mean nothing less than the words of the prophets before referred to; and that, looked at in connection with the national bearings of the angel's message, it plainly imports that the Saviour Christ was the Jehovah of the Old Testament, and the King of Israel.

The accordance of the pastoral scene with the imagery of prophecy.

It thus appears that the term Lord, last in the list of Messiah's titles as announced by the angel to the shepherds, contains the climax of the whole; in fact, the summary of all antecedent and subsequent truth—the substance of the Old and New Testament records condensed into a single verse;—while, taken in its national as well as in its universal aspects, it is singularly appropriate as an address to the shepherds, men who, centuries lower down in the current of time, appear as the representatives of David in his humbler fortunes, and types of his glory as the shepherd of Israel; tending their sheep, probably, on the same plains or hills where once the son of Jesse stood to feed his father's flock, and where inspiration had descended

upon him as the Lord's anointed, to tune his harp to more than mortal strains. And may we not lawfully divine, that the appearance of the heavenly embassy to shepherds was in designed keeping with the history of the man after God's own heart; but still more profoundly with its typical mystery, namely, that the great Shepherd had descended from heaven, in accordance with even the letter of prophecy, to feed his people Israel? Of this great event, *shepherds* were, with beautiful consistency, first apprised. David's star, so long quenched in the tide of time and the revolutions of power, had just risen anew in Bethlehem; and the shepherd-sceptre not only of Israel, but of the world, had shot from Jesse's stem, in the person of an infant then lying in a manger, who, nevertheless, was 'the Lord'—'the Lord of Hosts.'

Divinity and rule the New Testament import of the term Lord.

If, then, we extend the examination of particular scriptures indefinitely, we shall find that they yield us but these two great doctrines—the Divinity, and the ruling office of 'the Christ' as Lord. The term is clearly used throughout the New Testament, to denote the Father; and it is as clearly used, though not uniformly, in the same high signification, to denote 'the Christ.' Further, its prevailing, or most obvious signification, is that of a Governor: this Lord is 'our Lord,' or Governor, claiming to command, to guide, and to dispose of us. It implies supreme headship founded on mediatorial relations, and for mediatorial ends,—whether referring to the world, the Church, or the Universe; manifestly including what St Paul means where he says, that 'in all things He should have the pre-

eminence.' St Peter set this forth very distinctively in his first address to the people: 'Therefore let all the house of Israel know assuredly, that God hath made this same Jesus, whom ye have crucified, both Lord and Christ:'[1] not meaning to intimate that the Lord, and the Christ, were two distinct offices, much less that they could be sustained by two distinct persons; but rather, that the titles are equivalent, and their collation here simply emphatic. The prerogatives of this Lord, as afterwards stated, show that these are essentially the prerogatives of 'the Christ;' for he is exalted to God's right hand, 'to give repentance to Israel, and remission of sins.'[2]

His glory enhanced by his humiliation.

One scripture more will suffice for the proof of the Messiah's Lordship being, in substance, as we have described it: this is the passage in Philippians (before quoted for another purpose)—'that every tongue should confess that Jesus Christ is Lord,' etc. Here the Messiah's divinity is strongly put as the preliminary to his personal and official history. He is in 'the form,' that is, 'the image of God;' and thus, as essentially divine, entitled to full fellowship in divine honours with 'the Father.' It was 'no robbery' in Him, or invasion of another's right, to declare Himself 'equal with God;' or, prophetically, his 'Fellow;' evangelically, his 'Son,' or his 'Word.' Hence his humiliation is represented as in the highest sense voluntary; and as the reward of this, with its attendant and consummating sufferings, he is raised to the dignity of sole Lord of the Universe; which, inasmuch as it could not imply that he was merely reinstated in what he held before

[1] Acts ii. 36. [2] Acts v. 31.

(if regarded as a recompense), must mean that some ineffable accession then took place in his LORDSHIP OR POWER: which, as it appears, could be nothing else than the peculiar honours and prerogatives of a Mediatorial Sovereignty. In this sense is he 'Lord, to the glory of God the Father.'

CHAPTER VIII.

MEDIATORIAL SOVEREIGNTY FURTHER ELUCIDATED.

Incidents in the History of Christ.

The Evangelists are now to be examined for the illustration by progressive development of these personal and official titles of the Messiah. It may be a suitable arrangement of their testimony which divides it into sections, suggested by the course of the gospel narratives.

Visit of the Magi. Star the emblem of royalty.

We begin with the incidental passages in the gospels which strikingly bear on the doctrine of the Messiah's sovereignty. The first that meets us in this direction is the beautiful story (Matt. ii.) of the visit of the Magi, and of the star that led them from the East to Bethlehem. It need not be formally dwelt upon, because it is notorious that the star has been from ancient times till now the emblem of illustrious personages, but particularly of royalty. Roman and Greek poets and panegyrists raised their heroes and rulers to divine honours by planting them among the stars; while among the nations of the East, so devoted to astrology and accustomed to read the destinies of men and kingdoms in the phenomena of the heavens, it is well known that the Magi were the professors of this 'science falsely so called.' But that they should in this instance have assigned this star, or meteoric appearance, to 'the King of the Jews,' must be held in proof that

they had to some extent been made acquainted with the Jewish scriptures and traditions; particularly with the prediction in the book of Numbers, which speaks of a 'star to arise out of Jacob, and a sceptre out of Israel.' But by whatever means these Magi came to the interpretation of this appearance, the power of its impression is sufficiently attested in the journey which they took to Palestine on the faith of it; for its reappearance at the end of the journey seems to have been as unexpected as it was welcome. This happened when they had left Jerusalem for Bethlehem: nor was it superfluous, as there were no corresponding external indications to enable them otherwise to identify the object of their search. This sign from heaven, so befitting, and so strikingly in accordance with the import and even the language of prophecy, was as necessary to direct these Magi to the presence of the new-born Prince, as it was to draw them from their land in quest of him. The gifts and the homage which they offered to him, though found in this lowly condition, were demonstrations of the depth of their convictions respecting him. These overbore all the influence of externals over minds not prepared by such a sign, and by the secret teachings of God. This probably was *the first trial of faith—the mean appearance of the Christ;* and it is not a little remarkable that it lay in the aspects of *his sovereignty*, and his claims to universal homage. In fact, this first showing of his royalty to the Magi by Heaven, was the initial symbol of his entire manifestation in the flesh, and of its two counter-consequences, faith and unbelief, both among the Jews, and in the world at large.

The acknowledgment of his Sovereignty the first trial of faith.

This second manifestation made to Gentiles.

It is also remarkable, that this manifestation of 'the King of the Jews'—the first on record after that to the shepherds—should have been granted to 'wise men of the East;' that is, to persons representing *the gentile races of men*, who had no interest in this Star of Jacob, but as he was, what he declares himself to be, 'the Morning Star,' not to the Jews only, but to the world.

Whoever, then, these Magi were—from whatever quarter of the world they came, or whatever the sources and the amount of their knowledge respecting 'the Christ'—it is plain that the notion of *his sovereignty* was to them the engrossing one; and that they were but the expositors of a doctrine universally prevailing among mankind, and especially among the nations of the East. If the Messiah's royalty were the great doctrine proclaimed on the day of his birth by the angel to the shepherds, on the plains of Bethlehem, we see the same truth re-asserted in the star which led the Magi to the cradle in Bethlehem itself; and in the *worship* which these Gentile strangers paid to him, when 'his own' knew him not. And, moreover, we see in the anxiety and perturbation which the visit of the Magi to Jerusalem produced in the mind of Herod and his people, the breadth and depth of the belief respecting him; that his coming was to inaugurate a rule hardly less terrible than auspicious in its actual consequences on mankind. It was the 'King of the Jews,' not the prophet of the Nation, that made the announcement of the Magi so terrible to Herod, and so thrilling to Jerusalem; and that ripened in the tyrant's heart the plot to destroy him. It was in his *royalty* that Herod regarded him

His Sovereignty the cause of Herod's alarm.

as his rival, not imagining there could be a King, or a kingdom on earth, 'not of this world.'

The condition of his birth a symbol of a spiritual sovereignty.

Altogether, this incident strikingly anticipates our Lord's future showings of himself. A symbol significant, and full of royal radiance, beams out from the form and disparagements of his infancy, revealing a kingship to draw the world to itself, though shrouded in poverty; and prerogatives that bid defiance to enemies, as his life itself, though assailed by malice, was proof against it. It intimated that there are greater interests belonging to man than those which flesh can appreciate, and prerogatives of Heaven for his benefit which have no secular forms of expression, and no dependence on these as executive appurtenances. The King and the kingdom which dawned on the wise men at Bethlehem were more hidden than revealed by the historical antecedents, their typical vouchers from Heaven; and the purpose that could bring from above the Author and Lord of the Universe, must as far transcend anything man's reason or passion would prescribe, as the divine nature and dwelling place are removed from his scrutiny.

His baptism essentially a regal attestation.

The scene on the Jordan, in connection with our Lord's baptism, having been already noticed, and its essentially sovereign import established,—it is only proper to add, that while the scene, as a direct fulfilment of two or more prophecies,[1] is to be regarded as our Lord's regal inauguration, the essential characteristics of it are strikingly indicative of the spiritual nature of his kingdom. The scene is not the city, but the wilderness. The witnesses are not the multitude usually attendant on

[1] Isaiah xi. and lxi.

the investiture of royalty : the *Forerunner* is the sole privileged witness. No human ministry is accorded to it to aid the impression of its authority, much less to convey it. The Spirit is the *sequence*, but not the *consequence*, of the baptism. No anointing oil is poured from the prophet's phial : the Holy Ghost visibly descends and rests upon him ; and the voice that accompanies the phenomenon crowns him with the glory and honour of an acknowledged personal majesty, in token of the Paternal Love, which thus anointed him 'with the oil of gladness above his fellows.' The whole scene was pre-eminently divine ; nothing human or earthly mingles with it—a sufficient indication this of its preternatural character, especially when it is considered that the dove-like figure and motion of the descending Spirit symbolized the pure, pacific, and gentle prerogatives of the Messiah's sovereignty ; and showed that its whole *administrative* energy should come directly from above. Not only was his Sovereignty then spoken from heaven, and sealed by the Spirit ; it was thus for ever ensured to him ; and its profoundest mystery was to consist in the bestowment of this *royal gift* on his people, agreeably to the Baptist's teaching, 'He shall baptize you with the Holy Ghost, and with fire.'[1]

Assumes the title 'the King' in his discourse on the Judgment.

We advert to the fact that our Lord in his discourse on the Judgment, delivered on the Mount of Olives, in the hearing of his disciples, emphatically appropriates to himself the august title of 'THE KING ;' the nature and the scope of this discourse demonstrating that nothing less than an assumption of supreme sovereignty could be intended.

[1] Matt. iii. 11.

For, he introduces the scene of his prerogatives thus: 'When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.'[1] He does not here speak of himself as 'the Son of David,' but as 'the Son of Man;' thus intimating that it is of no *particular* jurisdiction that he speaks, since he employs the title that links him with the race, and not with the Jews only. He is then to appear with angel ministers, not with crowds of earthly courtiers. He is to sit upon 'the throne of his glory,' not upon 'the throne of David' viewed as the seat of a national polity. Before him are to be gathered, not the people of one land, or of one age, but 'all nations.' The whole race stands before him, not for an intermediate and passing judgment, but for the everlasting issues of life and death. Thus, as he elsewhere teaches, is 'all judgment' committed unto him, 'because he is the Son of Man.' It is not in place here to prosecute this branch of doctrine at length; it is merely introduced as an example of the sublime cast of the Messiah's royalty, and of his own views of it when on the very eve of being raised to the full possession of its awful prerogatives. He here tells us, that when he shall appear 'in his glory,' he will appear simply as THE KING—that 'his Glory' is his Throne—and that the acts and issues following this appearing, will be the eternal testimonies he will imprint on the Universe of the ineffable import of his Sovereignty.

The regal character of his entrance into Jerusalem.

We refer to our Lord's public entrance into Jerusalem from the mount of Olives, related by the four Evangelists, as most remarkable on the ground of

[1] Matt. xxv. 31.

its profoundly regal aspect. It was, in truth, one of the two only instances, as far as appears, in which Jesus publicly professed by significant action his Sovereignty over the Jewish people, and formally preferred his claim to be received as their King. These instances very significantly mark his first and last visits to Jerusalem.[1] Viewing the discourse on the Judgment as following this event, it is proper to connect the teaching and the action together, the better to enable us to understand the nature of his Sovereignty, and the reason why our Lord used in this sōle discourse the title of 'the King.' For, if he had already entered Jerusalem as the King of prophecy, this connection would be most natural. In this case, the disciples would be the better prepared to interpret this memorable scene, though events should hinder their doing so immediately, and their minds should have to await superior illumination, in due time to visit them. Be this, however, as it may, we are not to forget that our Lord's acts and teaching were often far in advance of the capacities of his disciples; and in this respect assimilated to the nature of prophecy, which ever awaits the light of the future.

But, looking now to the event before us, and its obviously designed correspondence with the terms as well as scope of Zechariah's prophecy respecting the King of Zion, nothing could be conceived more self-asserting, or a more solemnly advanced demand of homage by Jesus from the Jewish people and their rulers, than this act presents. The prophet had said, 'Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King

[1] John ii. and xii.

Moral unity of the New Testament Christ with the Christ of prophecy.

cometh unto thee,'[1] etc. It is impossible that a more truthful portrait of Jesus could be drawn than in these words, taken even independently of the event of his entrance as King into Jerusalem. Lowliness, purity, and grace, are the glories of his character which everywhere shine out in the gospels. Nor is the description of his rule less faithful; for its peaceful, spiritual, and holy nature is demonstrated by every page of Scripture, and by its practical effects on human society, whenever it has been consistently developed. If, therefore, it could be imagined, that Jesus or his followers might so have contrived this scene that it should correspond with prophecy, for the sake of imparting authority to his visit, it is impossible to conceive that his *moral unity with prophecy* could have been an accident, or the result of premeditation on their part. On this ground, and on the presumption that his public course had already offered ample evidence that he was the Messiah, and consequently the King of Zion, Jesus proceeded to fulfil the prophecy formally and circumstantially, by sending for an ass and its colt, and by riding in procession from Bethany into Jerusalem, with a vast multitude of people divinely moved to reciprocate his claims; while their acts—such as spreading their garments in the way, and cutting down branches, strewing them in the way, with acclamations to him as 'the Son of David'—attested how profound and rapturous was their conviction of his royalty. At that moment of holy ovation, the voice of the prophecy was responded to by the hearts and lips of the throng, as the

[1] Zech. ix. 9.

voice of God answered by the wings of the Cherubim.

This scene reminds us of the return of Solomon from Gihon to Jerusalem, after being anointed king by Zadok and Nathan, described with so much force and simplicity in Scripture;[1] though infinitely superior to it, as this was utterly separated from the pomp and enthusiasm of merely worldly politics. 'And all the people,' it is said, 'came up after him; and the people piped with pipes, and rejoiced with great joy; so that the earth rent with the sound of them.' Nor can it be doubted, that the words of the prophecy were framed on this, or a similar, occasion of Jerusalem's gladness, when her King came to her; as it is certain that the spirit and intent of the prophecy were fully exhibited on the occasion of our Lord's entrance into Jerusalem: *then* did Zion's King come to her, though, alas! only to be rejected and crucified.

The confession of his Kingship before Pilate, 'the truth.'

Finally, we notice our Lord's confession before Pilate to the same intent: it is given in John's gospel, and quoted by St Paul in his Epistle to Timothy[2] as our Lord's 'good confession'—that is, the profession of his sovereignty; of which his final appearing will be the august demonstration, agreeably to his discourse on the general judgment. Turning to John's narrative relative to the examination of Jesus by Pilate, we discover, that though he afterwards declined to answer Pilate's interrogatory respecting his Sonship—probably because it was unbecoming and useless to open such a subject with a pagan, or irrelevant to his province as a magistrate thus to interrogate him—yet he freely

[1] 1 Kings i.

[2] 1 Tim. vi. 13.

professed to Pilate *his Sovereignty*—'Thou sayest that I am a King: to this end was I born, and for this cause came I into the world, that I should bear witness to the truth.'[1] The 'truth' here was none other than the confession made to Pilate; and it is put before us as the substance of our Lord's testimony respecting himself. He makes it, at once, the summary of his ministry, and the design of his manifestation among men. Pilate's question, 'Art thou a King then?' drew from Jesus an answer which contained the core of all revealed truth: 'Thou sayest that I am a King.' Pilate, as a magistrate, was concerned to ascertain whether the accusation that Jesus professed to be 'the King of the Jews,' had any foundation; and whether *his explanation of it* contained anything which required his cognizance as a magistrate. On this ground, not on that of his divine nature, our Lord met him, not denying, but confessing the charge; at the same time offering an explanation, which, though it seemed to his judge mysterious and fanatical, convinced him that *his prerogatives* made him no dangerous rival to Cæsar: 'My kingdom,' said he, 'is not of this world:' 'every one that is of the truth heareth my voice.' After this, we are not surprised to learn that Pilate declined to pursue the subject further than by rejoining, probably in a sceptical and derisive spirit, 'What is truth,' or rather, 'the truth?' Had it been otherwise, it could not have followed—'Pilate therefore took Jesus and scourged him;' much less would he have appended this title to the *Cross:* 'Jesus of Nazareth, the King of the Jews.' For, had Pilate

[1] John xviii. 37.

affixed this title to the Cross in a sense unintelligible to himself, and not in mockery at the claims of Jesus, and to mortify the men who had wrung this act from him against his better judgment, he would hardly have refused to amend it at their suggestion, since otherwise it had been a public inculpation of his own act which he affixed over the head of the Crucified. But though worded as an accusation in this unqualified form, it was overruled by Providence, that in the strongest way this most momentous truth should be published in the very face of his enemies: it declared only this as the mind of the governor, that he left the accusation where he found it; and that, unable to decide what was 'the truth,' in this case, he had accepted the accusation of malignant clamour, and adjudged 'the King of the Jews' to death, throwing the responsibility of the act on them who sought it, and the title also, in the form of a cutting retort—'Jesus of Nazareth, the King of the Jews.'

Christ's assumption of sovereign honours his great crime in the eyes of the Jews.

It is more difficult to perceive on what ground the Jews could have fabricated this accusation against Jesus, except on the implied declaration which his public course had furnished, that he was 'the Christ,' and the influence which this had exercised on his followers. That 'the Christ' was their King, no Jew could hesitate to acknowledge. When, therefore, they preferred the accusation to Pilate, that Jesus had said he was 'Christ a King,' blindly rejecting him in his Messiahship, they preferred this accusation not conscientiously as a thing they believed in, but as the point obnoxious to the governor, and the only one likely to promote his action.

The full interpretation of the conduct of the Jews before the governor, may, however, be sought in the event of our Lord's public entrance into Jerusalem. He had by that act, publicly declared his sovereignty over the nation; for he had circumstantially, and of set purpose, fulfilled to the very letter the prophecy of Zechariah; and had refused, when the Pharisees complained to him respecting the acclamations of the multitude, to check them: 'I tell you, if these should hold their peace, the stones would immediately cry out.'[1] And, again, when he had entered the temple, and there exercised his authority in casting out the traders and money-changers, and the cries of the children had provoked the same parties to say to him, 'Hearest thou what these say?' he rejoined, 'Yea, have ye never read, out of the mouths of babes and sucklings thou hast perfected praise?'[2] The consideration of this event, with its recorded effects on the minds of our Lord's enemies the scribes and priests, lets us into the true history of his accusation. The assumption of sovereignty in its highest form and function, on that occasion, by Christ, had excited both hatred and dismay among his enemies. They could bear with him no longer. The plot to destroy him already formed, awaited but this event of his sovereign entrance into the City and the Temple—it decided them to attempt the execution. His claims had now culminated under their own eyes: a host of people had publicly recognised him as 'the Son of David.' Even the children had caught up the strains of acclamation uttered on the way from Bethany, and had made the holy house to rever-

[1] Luke xix. 40. [2] Matt. xxi. 16.

berate with the same Hosanna to 'the Son of David.' This was decisive, and his adversaries at once hastened to apprehend and accuse him.

The *immediate* cause of his death.

Such, as it appears, is the true history of the 'accusation,' which, while it throws light upon the temper and bearing of the Jews at that season, is also in proof that the Sovereignty of Jesus, ever traceable in the incidents of his life, far more strongly outpeered about its close, and was the immediate cause of his death. Evidently, the culminating point of his history—his asserted Sovereignty—was the direct precursor of his death: OUR LORD DIED A MARTYR TO THE RIGHTS OF HIS CROWN. When he came, once for all, formally to demand them, this was met by a conspiracy to destroy him; and the honours denied him when living, were planted by the finger of his judge on his head when crucified! 'This is the Lord's doing, and marvellous in our eyes.'

CHAPTER IX.

MEDIATORIAL SOVEREIGNTY FURTHER ELUCIDATED.

The Ministry of Christ.

Christ's mission to set up his kingdom on earth.

THE incidents of our Lord's history bearing on his sovereignty, introduce a more extended notice of his prerogatives, gathered from his course of public action. It is a chief point of evangelic record, that our Lord professedly came from heaven to set up a kingdom on earth; and that in keeping with this purpose, his whole teaching and action are to be interpreted,—that is, his doctrine, miracles, prerogatives, and even his passion, are all to be viewed in the light of this one fact.

As to the fact itself, it will be seen that the phrases 'the kingdom of heaven,' 'the kingdom of God,' or 'the kingdom,' which occur constantly in the gospels, and in the New Testament generally, are, like the several titles of the Redeemer, obviously of Old Testament origin. As the offspring of Prophecy and of the Theocracy together, they embody not so much any particular prophecy—such as that of Daniel, for example—as express the substance of *all* prophecy, and of *all* Old Testament institute. Thus, we have here another proof of the doctrine of development as essentially that of revealed truth; knitting its parts together far more

This kingdom the substance of all prophecy and Old Testament institute.

closely than any mere analogy would require, and giving rise to the prevailing cast of New Testament terms and phrases; so that we meet with scarcely anything original—all is but reiteration and reproduction. New things were, in fact, couched in old names and forms. Thus, 'the kingdom of heaven' is simply expressive of the continuance of the Theocracy as an older fact in a new form, but hardly under a new name: God's kingdom being commonly spoken of in the Prophets, and in the psalmody of Scripture; and expressly identified with the coming and the work of the Lord Messiah.

The Jews trained to expect it.

This fact accounts for the *direct and unexplained* manner of its annunciation by John, and by Jesus also. They both cried 'the kingdom of heaven is at hand;' not prefacing the message with any explanations of the nature, or proof of the reality of this kingdom. They assumed the admission of its coming as a starting point in their ministry, as Moses, when beginning the book of Genesis, assumed the existence of God. This state of public opinion is clear from the point at which the gospels set out, which was not to show that such a kingdom was to be expected, but that 'the time was fulfilled,' and the kingdom of heaven was 'at hand' in the person and mission of Jesus Christ. On the first question there could have been no doubt whatever; the national mind had been trained for centuries to entertain it; nor would the Scriptures have been truly accepted, had not *this belief* been deeply rooted in the people holding them. Hence, the proofs of the fact that the kingdom believed in was 'at hand,' comprised phenomena to be observed and decided on: and it was to supply this evidence that first John,

and then Jesus, entered on the provinces of their respective ministries. It is not, indeed, to be supposed that the prevalence of this belief among the Jews implied any very enlightened ideas of the true character of this kingdom, unless very especially 'taught of God:' nor was this, but in a few except cases, the fact. The national belief was altogether moulded by the national requirement; nor could anything but a calm and dispassionate attention to the course of coming events, and the evidences they afforded of prophetic fulfilment in the Messiahship of Jesus, serve to dispel this gross darkness with which the light, in the first instance, had to struggle.

John's ministry necessary to teach its nature.

It is especially in this view of the matter, that the necessity of John's ministry as one of an intermediate and preparatory nature becomes manifest. The transition of the national mind out of its formality and secularization to the unearthly and pure religion of Jesus had, without some intermediate step, been all but impossible. Nor do the gospels lack evidence in support of the opinion, that, but for John's ministry, the success of the Master's, personally considered, would have been small indeed.

It is not in place here to dwell at large on the general characters of this kingdom, as unfolded in the Scriptures; but rather to show how divinely royal the idea of our Lord's religion is throughout the gospels, and that our Lord gives no other account of it than what is implied in this one title, 'the kingdom of heaven.' It is scarcely necessary to add that this observation is borne out by an examination of the inspired remains of our Lord's ministry; the moral teachings, the parables, the

passing allusions, the axioms; the scenes of privacy, and of public life; the offices of tenderness, the hours of sorrow and agony, the intercourse of friendship, and even the preface to death and expiation—were all strictly associated with the doctrine of 'the kingdom,' its truth, and its glory.

Our Lord claims to be its founder.

Let it be also remembered, that in all references to 'the kingdom of heaven' (and these scarcely ever forsook the Saviour's lips), he always identifies *himself* with it in a way altogether peculiar. The prophets had testified of it as to come, and as the one glory of the future: John had heralded it, not as from afar, but as 'at hand;' but he did no more. Nor could the apostles do more than proclaim it as already come. But Jesus always put *himself* forth as the *Founder of this kingdom.* He speaks of it as *his* kingdom—the kingdom of the Son of Man. Whatever it is, it is his realm—his dominion; it springs forth, because he had 'created it.' Everywhere he represents himself as the head of it, and as employed in the various methods of its administration.

The amplification of this truth would require a review of almost the entire substance of the evangelical records; it may, therefore, suffice to state that, of the four Evangelists, Matthew may be eminently called the Evangelist of the kingdom, whether we look at the Sermon on the Mount, the collection of parables immediately bearing on the kingdom, or the discourse on the general judgment, in which our Lord represents himself as finishing his kingdom by administering the last retributions on its subjects,—and those subjects, the whole human race.

The parables found in the 13th chapter of Matthew, and those of the virgins and of the talents, contain a perfect repository of the doctrines of 'the kingdom,' and unveil the majesty and grace of Jesus, in terms which only his lips could have employed who relates in these noble similes only what his own eyes saw, and his own hand was able to do. They present to us, though as in a glass, darkly, the image of a dominion, in its conception thoroughly divine; standing in supreme relations to everything, and containing in itself all the issues of the past, the present, and the future—the destinies of all creatures, and the last condition of the Universe.

Hence the prerogative character of his teaching.

In accordance with this doctrine of the kingdom, and our Lord's relation to it, the *prerogative character* which it imparts to his whole teaching is most noticeable. That teaching is, on this account, in the highest degree dogmatic, and authoritative, throughout. It is altogether a style of teaching suitable to the supremacy of his office, and entirely dissimilar to that of prophets and inspired men, of whatever age and condition. While, for simplicity, depth, grace, and interest, it is unrivalled, even by any other portions of Scripture,—its MAJESTY is unique. The constantly recurring expressions in the Old Testament which connect particular messages, or portions of truth with divine authority—such as these: 'The Lord said unto me,' 'The word of the Lord came unto me,' 'The burden of the Lord,' and others familiar to the reader,—these are not found in the gospels; all are superseded by the one grand formula of authority, 'I SAY UNTO YOU.' The origin of the Messiah's mission having

been expressly ascribed to the Father and his commandment, no particular messages or detached portions of truth are represented as coming from Him, just as they were severally broached: the whole breadth and fulness of 'the truth' belonged to the *office as such;* and the authority of all deliverances is inherent in the majesty of the name that bears it, which is, throughout, supremely sovereign. Hence, much of our Lord's teaching is purely *personal*, and consists in asserting and amplifying his own prerogatives—a fact totally inconsistent with the office of a prophet, or teacher of any grade whatsoever. No such person ever did, or could, thus bear witness of *himself;* and make *his own person* the object to his disciples of supreme regard. This could not have happened accidentally; and it is impossible it could have been the result of intention in any messenger of Heaven, save in the Image and Delegate of the invisible God.

His moral teachings purely legislative.

It is further evident from this concord between 'the kingdom of God' and our Lord's ministry, that his *moral teachings are purely legislative:* they are *statutes and judgments* in the highest sense,—'*the very words of God.*' The discourse on the Mount, as found in Matthew, is a striking example of this doctrine: for, in what position does our Lord there appear? Certainly not as the mere expositor of a pre-existing law, but as one who had the right *to add to, and to perfect it.* Administratively, he obviously puts himself above all predecessors, or 'them of old time;' for he puts himself in antithesis, if not in opposition to them, when he utters his '*I* SAY UNTO YOU.'

Further: the profoundly spiritual interpretation

Extending the Law to the heart and conscience—possible only to supreme authority.

Jesus gives to the Law, and its obligation on the hearts and consciences of men, declaring them, when but inwardly violating it, liable to the extreme penalties of another life, is an evidence that none but the supreme Lawgiver and Judge of men could thus have spoken. So far from relaxing the older legislation, our Lord here greatly strengthens it—so far from restricting, he greatly extends it. He gave to it the fulness necessary to perfection, and the adaptation necessary to universality and permanence. It was no more to be a *national* but a *catholic* Law: no more a *social*, but a *moral* Law, commensurate with the eternal principles of the divine government, and the eternal powers and welfare of the soul. It is, in fact, that absolute and universal form of legislation, which, while taking up and confirming that of the past, supplements it with perfecting touches of its own; leaving Law in a condition, as it respects the world, with which none should presume hereafter to meddle, without incurring the guilt of traversing the last edicts of supreme authority. It exactly answers to the character the theory would require which should unite the source and the ministry of Law in the same person, and sees in the Man, the vehicle of the Eternal Word and Wisdom of the Father.

Our Lord's version of Law upheld by the last sanctions.

Again, our Lord's teaching as to all human obligation, whether more immediately respecting God or man, is of the same absolute and peremptory cast. It is invariably put forth as binding by the highest authority, and by the highest sanctions which can uphold Law—life and death. If we compare it with the general style of the Old Testament, wherever God speaks through a human medium, it

is strikingly similar. The Sovereign formula which prefaces or concludes so many messages in the Pentateuch and Prophets, 'I am the LORD,' is equivalently rendered by that of Jesus, 'Verily, verily, I say unto you.' As in the former expression, there is no reason given for the injunction, promise, or threatening, beyond what was implied in the name Jehovah and the recognised claims of His sovereignty; so in the latter, there is no ulterior ground of authority advanced by Jesus, beyond the scriptural and ostensible proofs he had offered, that to Him belonged the glories of this same august Name—the same personal majesty, and the same rectoral relations, though exhibited in a new and a humanized form. With what an all-piercing glance does he seem to search the heart, and to drag out the latent sin into the light of his countenance! It was as the voice of the Lord God, who called to the first offender, 'Where art thou?' With what a blasting force does he denounce hypocrisy, and merely professional sanctity! He opens out these whited sepulchres, and brings their yawning rottenness to view, as if an earthquake had riven them in a moment, and all their monumental honours had sunk at once into the abyss of their abominations. It seems as if the hour of judgment had already come, and the last knell of doom sounded in the ears of convicted wickedness.

The conditions of discipleship imperative.

The same style of *authority* pervades the requisitions of Jesus with respect to discipleship. How stringent and imperative are its conditions, as laid down by the Master! Like the gates of hell and of paradise, they stand before us—not shifting or accommodated to men's likings—stern and strong

as the course of nature, or the sweep of time, which tarry not, nor turn aside for any man. '*If* any will come after me, let him deny himself, and take up his cross, and follow me.'[1] 'One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor.'[2] 'If any man will come after me, and hate not his father and mother, yea, and his own life also, he cannot be my disciple.'[3] 'If thy right eye offend thee, pluck it out and cast it from thee: it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.'[4]

These are only specimens of our Lord's teaching; but they are sufficient to illustrate his general style of address to men on their duties, their interests, and their dangers. In all these instances, he speaks as no *man* ever did or could speak to his followers. He assumes not superiority, but supremacy over them. He deals with them most obviously, as his *subjects*, bound to accept His laws; as *servants*, bound to take up His service, and most absolutely at His disposal, for the last and everlasting condition of their being.

Christ asserts his sovereign rights in his disciples.

Be it also remembered, that in close relation to these assertions of a legislative character by our Lord, stand those of *his sovereign rights* in his disciples. They were not regarded by him as *followers* merely, that is, persons to be taught and moulded after the animus of the Master: they were regarded by him as absolutely his *creatures*—commanded and dealt with as persons under authority, who were to bear obligation, and the stamp of devotion to a Supreme Will. Thus: 'Take my yoke upon you,

[1] Matt. xvi. 24. [2] Mark x. 21. [3] Luke xiv. 26. [4] Matt. v. 29.

and learn of me'—'My yoke is easy, and my burden is light.'[1] These words clearly express the obligations to servitude of the most absolute nature; for they are made conditional to the *rest of the soul*—that is, to its supreme felicity,—while the source of authority is expressly stated by Jesus to be his own—'*My* yoke is easy, and *my* burden is light.' The supremacy asserted in these directions is obviously personal, and altogether peculiar to the teaching of Jesus. The right advanced is, to impose ordinances and rules of life upon men as *His own;* and consequently, to reward or punish them for their obedience or refusal, at His own pleasure—a position only to be taken towards men as *creatures* by Him who 'is Lord of all.'

The rewardableness of service done to him.

Thus, again, when he says, 'If any man serve me, him will my Father honour,'[2] the claim to service is not only preferred, but the obligation and recompense of that service are placed in the highest point of view; seeing that not only himself, but the Father, is represented as delighting to honour it, because by it his Son, as Mediator, is glorified. Whatever service is done for Christ, is regarded by the Father as done for Himself. In fact, this is the homage which He by the mission of his Son, and his exaltation, demands from our race; and which he, in these words, distinctly promises very eminently to reward. It is impossible, therefore, for words more strongly to set forth the claims of Christ to service, and His supremacy who advances them.

Again, the passage which so solemnly enjoins the devotion of the disciple under the penalty of losing

[1] Matt. xi. 30. [2] John xii. 26.

his soul, should he refuse it, but promises him salvation though he should lose his life in the service, is strongly to the same purport; since the nature of the demand is *extreme*, and could only be justified on the ground that He who advanced it had the right to require a man to sacrifice *his all*, and even his life, for His sake; because He had the power to dispose of him, soul and body together, and would use that power, either to punish, or to compensate, in strict accordance with his own words. In short, it implies that He was his sovereign and judge, whom he was bound, as such, to obey; for 'the Son of Man shall come,'[1] etc.

Absolute obedience the test of our discipleship.

The same kind of teaching is observable where Jesus speaks of his precepts as *his commandments;* and the observance of these by his followers is made the test of their love to himself. 'If ye love me, keep my commandments.'[2] 'A new commandment I give unto you, that ye should love one another as I have loved you.'[3] 'This is my commandment, that ye love one another.'[4] 'And why call ye me, Lord, Lord, and do not the things that I say?'[5] These, and similar forms of expression, are the oracles of supreme authority, challenging allegiance, as they prescribe duty; while they imply an absolute heart-devotedness to Jesus Christ. No subordinate person in 'the kingdom of heaven' could ever rightfully prefer these claims to dutiful submission and personal regard: they are inconsistent with all creaturely pretensions whatsoever, and could only befit one who, besides being 'equal with God,' had from God *an official supremacy*, at once declarative

[1] Matt. xvi. 27. [2] John xiv. 15. [3] John xiii. 34.
[4] John xv. 12. [5] Luke vi. 46.

PART II. CHAP. IX.

Christ alone admits or excludes from his kingdom.

of the duties of men, and securing His own glory in their government and disposal.

We find also in the teachings of Jesus, the statement, that to himself belong the prerogatives of admitting to, or excluding from, 'the kingdom of heaven.' Of this kingdom, he tells us, that he holds the keys; and that to receive into it, or to banish from it, is the dread behest of his own will: 'Verily I say unto you, Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter the kingdom of heaven.'[1] 'Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.'[2] 'Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.'[3] 'Blessed are the poor in spirit: for theirs is the kingdom of heaven.' 'Rejoice, and be exceeding glad; for great is your reward in heaven.'[4] 'There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, in the kingdom of God, and ye yourselves shut out.'[5]

These examples are not to be construed merely as prophetic declarations touching things that shall come to pass, but as sovereign behests which shall accomplish them. The style of these sayings is so *magisterial*, that we cannot put upon them a lower meaning. In some of these, Jesus represents men as imploring him against the anticipated sentence, and himself as uttering the irrevocable decree, 'Depart from ME:' while he utters all with so much of emphasis, or with such phrases as these: 'ye

[1] Matt. v. 20. [2] Matt. xviii. 3. [3] John iii. 3.
[4] Matt. v. 3, 12. [5] Matt. viii. 12.

shall in no wise,' or 'by no means;'—or embodies in them the sovereign formula, 'Verily, verily, I say unto you;'—that his majesty is stamped upon them very remarkably, throughout. They are illustrations, in fact, of his final words ere he left the world: 'All power is given to me in heaven and in earth.'[1]

Christ taught his prerogatives of Grace.

We follow the remarks on the legislative nature of our Lord's teaching, whether as it respects the moral law, or the conditions and sanctions of discipleship, by the notice of the same features of authority and power in his teachings with respect to the dispensation of *spiritual blessings*. Here, if possible, the demonstrations of his sovereignty, in asserting and effectuating his prerogatives, are more striking than in those of law and duty.

Christ's primary demand, faith in himself.

As preliminary, we notice what stands in near relation to the prerogatives of grace—Christ's primary and urgent demand of *faith in himself* from his followers, and the multitude that surrounded him. Thus, to the people that sought him after the miracle of the loaves, he said, 'This is the work of God, that ye believe on him whom He hath sent,'[2]—that is, in addition to a general recognition of his claims as the Messiah, a special trust in him as the dispenser of the 'living Bread;' and in Himself, as that very 'living Bread.' The whole of this sublime discourse is in proof, how lofty was that faith which Jesus regarded as due to *himself*, and as essential to the apprehension of the mystery of his office as 'the Christ.' It was for want of this faith that those who followed him stumbled at his doctrine, and that many of them then abandoned him.

[1] Matt. xxviii. 18.

[2] John vi. 29.

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Thus, on 'the last day' of the feast, Jesus stood and cried, 'If any man thirst, let him come to me and drink.'[1] Here, the teaching is equally lofty and unapproachable, except to faith. The water to which Jesus referred, was, doubtless, that meant by the prophet, where he says, 'With joy shall ye draw water out of the wells of salvation:' words which the Jews, on this feast day, repeated as they drew the water, and poured it out, in connection with the rite of sacrifice. Yet, who but the Redeemer could teach the fulfilment of this prophecy in himself, and show that fountain of 'Living Water' flowing from *himself;* making *faith* effectual for the communication of it to his followers?

Thus also he says to Martha, as a preface to the resurrection of her brother, 'I am the Resurrection and the Life; he that believeth in Me, though he were dead, yet shall he live:'[2] words which plainly connect the exercise of faith in himself with the reception of the divinest form of life—immortality, perfection, heaven.

Faith conditional to the highest manifestations of power.

Again, Jesus delivers the doctrine of faith in its most comprehensive form, where he says, 'All things are possible to him that believeth;'[3] and, 'If ye have faith as a grain of mustard-seed, ye shall say to this mountain, Be thou removed, and be thou cast into the midst of the sea, and it shall obey you; and nothing shall be impossible to you.'[4] In these, and many other like examples which the gospels supply, the faith required by Jesus, is, simply, trust in *himself;* and must, therefore, imply a *nature and an office absolutely supreme.* Faith in his doctrine and in his mission is not the thing intended in these

[1] John vii. 37. [2] John xi. 25. [3] Mark ix. 23. [4] Matt. xvii. 20.

injunctions; but an absolute reliance on his own sovereign presence and almighty power. It was by *this faith alone that men came to Christ. It differed, therefore, totally in kind from all other faith, except faith in God*, with which he not unfrequently identified it. It is obvious, too, that the most decisive and wonderful effects of our Lord's power always followed the exercise of this *highest personal faith;* and that it was on this kind of faith, in its strongest action, that he set the highest value; as on that of the centurion, and that of the woman of Canaan. It was for such a faith as this that he declared Peter 'blessed.'

Instances to this effect are, indeed, too numerous to be cited, and too clear to be questioned. They are dismissed, therefore, with the remark how this requirement of faith answers to the prerogatives of Jesus as to those of a Sovereign Mediator. This faith discerns in him the sole fountain of a gracious recovering power: the one authorized source of help and benediction to man. Faith, in this high and very peculiar sense, is made not merely man's privilege, but his duty. It is the homage which such a person, and such a power, may properly demand. With respect to us, faith is his recognition by the soul, and an act of grateful acceptance. With respect to Christ, it is the law of his Will, of the outgoing of his saving energy 'to the uttermost.' Hence, we see that having such a relation to such an Object, faith must be fundamental to piety, and the one condition of its life and of its vigour, of its progress and final triumph.

It is in perfect accordance with this doctrine of faith, that Jesus claimed as his own all the preroga-

Christ alone gives the knowledge of the Father.

tives which can engross men *in himself*, and which constitute his own highest personal glory. For example, he lays claim to power so ineffable, and so vital to piety, that it may be regarded as the crown of all prerogative, and of all creature blessedness. It is conveyed in these words: 'Neither knoweth any man the Father but the Son, and he to whomsoever the Son will reveal Him.'[1]

The same high doctrine is found in other passages; as when Jesus says, 'He that hath seen me, hath seen the Father;'[2] and, 'He that seeth me, seeth Him that sent me.'[3] The Evangelist John places this doctrine, on which, it is evident, Jesus loved to dwell, in the exordium of his gospel: 'No man hath seen God at any time; the only Begotten Son, who is in the bosom of the Father, he hath declared Him.'[4] This power so far exceeds all prophetic ministration, and even all the other prerogatives of the Christ himself, as to justify us in regarding it as the sole and superlative glory of the 'Only Begotten,' 'full of grace and truth.' Relatively, it is a much greater power than to forgive sins, or even to bestow on us the elements of spiritual life: it unfolds the FATHER unto us, and introduces us into *the relation and the privileges of children*—and as such, to his face and fellowship. In a word, it is to reflect upon us *his own peculiar glory*, and to impart to his members a portion of his own ineffable blessedness. Thus, Jesus himself states the privilege: 'I have declared to them thy Name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them.'[5]

[1] Matt. xi. 27. [2] John xiv. 9. [3] John xii. 45.
[4] John i. 18. [5] John xvii. 26.

His promises. —Rest to the soul.

The *promises* of Jesus also bear a similar character: 'Come unto me, all ye that labour and are heavy laden, and I will give you rest.' To undo the heavy burden, and to release the weary soul—to cure it of its wanderings, its restlessness, and its vanity—to bring it to stability, composure, and satisfaction—to withdraw it from lawless independence, and to poise it upon himself, as its true centre and sphere of action and blessedness—could all this be possible, save to the fiat of Omnipotent Love,—the Incarnate 'I AM'? Thus, again, Jesus says, 'He that cometh unto me shall never hunger; and he that believeth on me shall never thirst,'[1]—words, plainly equivalent to the soul-rest before promised: for, said he, 'the words that I speak unto you they are spirit, and they are life'—they insure the largest measure of spiritual good, and that good the emanation of his own fulness: 'My flesh is meat indeed, and my blood is drink indeed.'[2]

Eternal Life.

We have also a class of promises which insure *Life* as Christ's gift to the believer, and that life eternal. 'I give unto them eternal life, and they shall never perish.'[3] 'He that liveth, and believeth on me, shall never die.'[4] 'If a man keep my saying, he shall never see death.'[5] These, and similar promises of Jesus, are all the outflowings of his sovereign grace. He both lays down the condition, and offers the gift as entirely in his own power,—a fact placed beyond all doubt, or possible misconstruction, by his own sovereign oracle: 'As the Father raiseth up the dead, and quickeneth

[1] John vi. 35. [2] John vi. 55. [3] John x. 28.
[4] John xi. 26. [5] John viii. 52.

them; even so the Son quickeneth whom he will.' 'The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.'[1]

Providential blessings.

Another class of promises akin to these, but *providential* in their aspects, still further illustrates the sovereign style of our Lord's teachings. These are examples: 'Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you.'[2] 'There shall not a hair of your heads perish.'[3] 'Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.'[4] 'Behold, I give you power to tread upon serpents and scorpions, and upon all the power of the enemy; and nothing shall by any means hurt you.'[5] These and similar scriptures very strongly speak the same doctrine of Christ's sovereignty: they all imply his guardian oversight of his servants, and an uncontrolled supremacy in the kingdom of Providence: in fact, providential administration directed by him to the preservation of his Church, and the spread of his religion in the world. These passages may be epitomized into one taken from the Psalms:[6] 'Thou shalt tread upon the lion and the adder; the young lion and the dragon shalt thou trample under foot. Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.'

The joys of the future life.

Another class of promises concerning the blessedness of the future life, is very remarkable for the same cast of sovereignty in our Lord's teachings: 'By me if any man enter in, he shall be saved, and

[1] John v. 21, 25. [2] Matt. vi. 33. [3] Luke xxi. 18.
[4] Luke xii. 32. [5] Luke x. 19. [6] Ps. xci. 13, 14.

shall go in and out, and find pasture.'[1] 'But to sit on my right hand and on my left is not mine to give; but for whom it is prepared of my Father;'[2] —which words do not in the least derogate from our Lord's supremacy; they only go to assert (if we may use a conventional word), that no *preferment* in his kingdom was obtainable by private interest, or suit made to him. From the nature of his kingdom as the gift of the Father, and his own glory in dispensing it, such private interest was out of the question. He could, indeed, confer the distinction asked for; but only on those worthy of it, or on those 'for whom it was prepared by the Father.' Thus, again, 'Ye are they who have continued with me in my temptations: and I appoint unto you a kingdom, as my Father hath appointed me,' etc.[3] These words, no doubt, primarily respected the dignity of the apostles; but they are not to be restricted to this view—to banquet, and to rule, being the favourite scripture representation of the disciple's final joy; his joy is that of the Lord himself. 'To him that overcometh will I grant to sit with me on my throne.'[4] 'To him that overcometh will I give to eat of the tree of life.'[5]

Christ absolute Lord of the unseen world.

Thus, in the last discourse with his disciples before he suffered, Jesus declares his power over the estates of the future life: 'In my Father's house are many mansions;' 'I go to prepare a place for you.'[6] Here the image is very noble; drawn from the temple and its chambers: while his going before, to make all ready for them to enter, just as if left on the way to this 'building of God,' is most

[1] John x. 9. [2] Mark x. 40. [3] Luke xxii. 28.
[4] Rev. iii. 21. [5] Rev. ii. 7. [6] John xiv. 2.

appropriate and consolatory. The departure of Jesus, so deep an affliction to his disciples in prospect, and so overwhelming in reality, was by him invested with a new and most joyful character, when put before them simply as on his part a going before, to make way and room for them to dwell in his Father's house, and with himself, for ever. Hence, the force and beauty of the words, 'I am the way, the truth, and the life: no man cometh unto the Father, but by me.'[1] Jesus is the sole sovereign inlet to the highest heaven—to the presence and glory of the Father. The sublimest knowledge of the Godhead is plainly declared in these scriptures to be the inheritance of disciples, in the world to come; and to be insured to them by the prerogatives of their sovereign Master,—'No man cometh unto the Father but by ME;' while the substance of this future glory was with equal sovereignty proclaimed to be an existing boon—a fact accomplished —'He that hath seen me hath seen the Father.'

The great promise, that of the Comforter.

The last and crowning promise of the Lord to his disciples, is that of the Holy Spirit, called by him 'the Spirit of Truth,' and 'the Comforter.' So great and all-comprising is the gift insured by this promise, that the Forerunner announced it as *the boon* of Christ's dispensation, when compared with his own. Nor does our Lord speak otherwise when he represents it as the great end of his mission to the world: 'I am come to send fire upon the earth;'[2] and also when he describes this gift as the flowing in upon his people of 'rivers of living water.'[3] As his passion approached, we see how profoundly his mind was stirred with the same

[1] John xiv. 6. [2] Luke xii. 49. [3] John vii. 38.

subject as 'the glory that should follow.' Evidence to this effect is very fully supplied in the latter chapters of St John's gospel, in which this great promise is dwelt upon by Jesus, in a manner so sublime and tender, as to invest these passages, however often read, with fresh power of interest and wonder. No lengthened examination of these is here purposed; only to notice the evidence which the promise of the Spirit furnishes to the Sovereign Majesty of Jesus: for he makes the enjoyment of this promise entirely dependent on his withdrawment from his followers, and on his reception to the glory of the Father. Further, he makes the proof of his own glorification to be the reception of this prerogative from the Father; since it is immeasurably greater than any sway over creatures: 'If I depart, I will send *Him* unto you.'[1] Still further, he makes the Spirit, in his official character, to be simply his Vicegerent, Witness, Advocate on earth—commissioned, and wholly intent on promoting his kingdom and glory. 'He shall glorify Me, for he shall receive of mine, and show it unto you.' 'He shall not speak of himself; but whatsoever he shall hear that shall he speak; and he will show you things to come.'[2] It may with confidence be said, that it is impossible for language more strikingly to unfold the majesty of Jesus. The Holy Spirit of God is sent forth, and employed by him in furtherance of his own designs, and to impart his own spiritual riches, when as Mediator he should be enthroned at God's right hand: a promise speedily fulfilled in the Church, and before the world, and a public voucher to both, of the glory of our Lord's sovereign sway.

This gift the proof of his own glorification.

[1] John xvi. 7. [2] John xvi. 13.

CHAPTER X.

MEDIATORIAL SOVEREIGNTY FURTHER ELUCIDATED.

The Acts of Christ.

Our Lord's sovereignty in the acts of his life.

FROM our Lord's *words* we advance to his *acts*, in order to show the harmony of their testimony to his Mediatorial Sovereignty. A cursory examination, or even a bare mention of a few of these, may suffice to show that they were in entire agreement with the sovereign characters of his teaching, and intended to invest them with the highest force of demonstration. Of these we distinguish,—

1. Such as mark our Lord's direction of his own personal career.

2. Such as intimate the exercise of administrative powers in respect to spiritual blessings.

3. Such as show his authority to call and separate individuals to his own service.

4. His miracles, which exhibited his prerogatives in exercise for the establishment of his own kingdom.

His tarrying in the Temple the first proof of it.

1. To begin with the facts which show our Lord's control of his personal career. The observations to be offered, prove that Jesus sovereignly directed the entire course of his own life, and even the event of his own death. The first outbreak of his royalty is beheld in the incident so beautifully told

by Luke, of his tarrying in Jerusalem; and when found in the Temple, and challenged by his mother, 'Son, why hast thou dealt thus with us?' this was his reply, 'How is it that ye sought *me?*'[1] etc.; plainly intimating, that knowing who he was, his parents should have been prepared to expect characteristic developments of his origin and mission, even in early life. Hence, it is added, he went down with them to Nazareth, and was subject to them: words apparently added, not merely to complete the narrative, but to intimate that his after-subjection was as voluntary as this outbreak of his sovereignty was unrestrained and irresponsible.

John submits as to a sovereign in the baptism of Jesus.

The *baptism* of Jesus affords another instance of the same kind; for John's manner of receiving his proposal to baptize him, shows that he shrank from the task as one altogether unbefitting a servant to perform for his Lord. He had already declared himself not worthy to loose his 'shoe-latchet,' much less to baptize him: which act implied his putting himself into a superior position to one whom he owned as the Lord and Bridegroom of the Church. The reply of Jesus is, however, received by him with all submission, and as a command, the reasons of which Jesus did not choose to open to him. John, as *a servant*, was required to acquiesce in the Master's sense of fitness, not his own: 'Thus it becometh us to fulfil all righteousness.' Of this fitness John was not the judge, but Jesus; while to fulfil or perfect 'all righteousness,' could not be a power assumed by any creature; or the *sovereign subjection* implied in the act be appropriate to any but the great *sovereign Servant* of the Father.

[1] Luke ii. 49.

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The temptation ordered by Christ's sovereign will.

The awful and mysterious scene of *the temptation* is another example of the sovereignty of Jesus with respect to his own self-disposal. This position is not weakened by the preface to it, 'Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil;' because the Spirit, as we have seen, was inherent in his pre-existing royalty; and it was to mark this fact of his pre-existence as the Lord, the King of Israel, that he afterwards rested on him, as well as to fit him for the discharge of his functions in the Messianic form. The stirrings of the Spirit within him were but the biddings of his own royal heart, urging him to the business of his kingdom—like Samson, after he was anointed judge over Israel, to attack the Philistines, or Saul to discomfit the Ammonites. The whole tenor of the narrative strikingly supports this view; for, apart from any discussion on the nature of these temptations, the onset of the tempter is enough for our purpose, since he approached Christ as one who had heard of his prerogatives, and simply desired decisive evidence of their truth: 'If thou be the Son of God, *command* that these stones be made bread:' that is, give me this proof of thine all-sufficiency; for 'the Son of God,' 'the Christ,' can be no less sovereign than this. So also, in the after address to him, 'Cast thyself down,' he that could set him upon a pinnacle of the temple, nevertheless could not compel him to cast himself down. Even when he had put himself in the hands of Satan, he declared himself Sovereign: he gave him but a measured license over his person, exactly restricting it to the very point of his own purpose. But it is in the reply of Jesus to the enemy that we

most signally discover his majesty. We trace in it not only the Author of Power, but the Avenger of Man—the Foe of Evil—the Supremely Good—the Right-Regal Being, against whom all evil is as impotent as darkness against light, and who is as sovereign to destroy evil in his creatures as he is incapable of being touched by it Himself. Each assault is quelled as by the fiat of Omnipotence, till, at last, the tempter vanishes as a shadow from the sovereign presence of 'the Lord.'

He retains life, and lays it down, in accordance with His own will.

It is a general impression received from the tenor of the gospels, but especially from particular passages, that Jesus ordered his personal carriage like one holding mastery over his purposes; and that all the circumstances surrounding him, and his whole course of action, were the results of a perfect foresight and predestination centering in Himself. His thoughts and actions were the outgoings of a personal sovereignty, which made everything external to Himself tributary to his one design. Thus, not only his habits, but his life as human, as constantly advanced toward completion, as Creation itself advanced to completion by the operations of Deity. Hence, the remarkable instances of self-preservation mentioned by Luke and John. Hence, too, the recurrence of such expressions as these: 'My hour is not yet come;'[1] 'My time is not yet come:'[2] expressions which seem to have fallen from Jesus so frequently as to be retained in the memory of his followers, and by them to have been applied to certain events afterwards. 'No man laid hands on him, because his hour was not yet come.'[3] There are no such expressions found in other parts of the

[1] John ii. 4. [2] John vii. 6. [3] John. vii. 30.

Bible; and they are inappropriate to any being whose whole future is not open to himself, and who, therefore, is unable to regulate his course accordingly. These suppose prescience in Jesus, and with this, an absolute power of self-direction—this is the highest style of sovereignty. Hence, again, the expressions, 'When the time was come that he should be received up, he stedfastly set his face to go up to Jerusalem.'[1] 'Go ye,' said he, 'and tell that fox, Behold I do cures to-day and to-morrow, and the third day I shall be perfected.'[2] These, and similar utterances, accord with the doctrine before stated, which is still more strikingly brought out in the antecedents to the final scene, and in that scene itself. On glancing at these, it is impossible not to mark the altogether superhuman attributes discovered in their foresight and arrangement: they are so various, subtle, independent, and discordant, yet so nicely balanced and adjusted to the design, as to forbid us to deem Him who could turn all these to his own account, less than the Sovereign Arbiter of all human actions and their issues. He frustrates all preconcerted schemes against himself, or holds them in abeyance till he pleases that they should take effect. His enemies are eager, intriguing, powerful, and well arrayed; but they cannot touch their victim, nor hurt a hair of his head. They shall act just when, where, and as he permits; but only until he had solemnly declared, 'Father, the hour is come.'[3] Till then, they are as effectually reined in as the horse by the bit and bridle of the rider. He chooses the time, the place, the witnesses, and the actors in the scene;

[1] Luke ix. 51. [2] Luke xiii. 32. [3] John xvii. 1.

and then gives them 'the hour, and the power,' just sufficient to perform His work.

It is not necessary to trace this further: only our Lord's own testimony is added, that for Him even to die was a sublime and consummating example of his Sovereignty; for of his life, he said, 'No man taketh it from me, but *I lay it down of myself*.'[1] For the rendering of this scripture in its sovereign aspects, the appeal lies to the history of the Crucifixion, especially to the last dying utterance of Jesus,—the oracle of *Atonement*, which rent the veil and showed the mercy-seat,—'It is finished!' After this, as in the hour of Creation's finish, 'He rested, and was refreshed.'

This regal carriage suited only to himself.

Now this glance at the style of our Lord's personal carriage is sufficient to show its admirable keeping throughout with his regal office. It suits no other; and was never approached by a single human being of whom the Bible makes mention, whether Prophet, Priest, or King. It is characteristic of Jesus only—and of him, not in any particular phase of his history, but as a Sovereign; all the more convincing, as it attaches to him not in his glory, but in his deepest humiliation, when, humanly speaking, he was divested of every trace of external majesty, and associated with the scenes of his rejection, suffering, and death. It is especially in these portions of his story that the outbreaks of his grandeur most strikingly appear; like the sun, which is more gorgeously attired in his departing glory than when even in the zenith of his brightness, and reflected in richer hues from the forms of attendant clouds

[1] John x. 18.

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than when beheld in the molten mirror of the firmament.

Christ's administrative powers with respect to spiritual blessings.

2. Many portions of the history of Jesus show that he truly *exercised*, as well as claimed the prerogatives of supremacy in 'the kingdom of heaven.' To this class of examples belongs the prerogative of forgiving sins, of illumining souls with divine knowledge, and of reclaiming them from the dominion of evil, and the evil One. That Jesus was much more than a teacher of the doctrines of his own kingdom must be a sure inference from his Headship in that kingdom; for a spiritual sovereignty over men implies the producing a concord between their nature and 'the truth' into which that nature is delivered as metal into the mould. The declarations of the New Testament on this point are many and decisive: nor are the examples few, in which our Lord actually exerted this power. The apostles themselves are to be regarded as its special instances; but there was, doubtless, a multitude besides, some of whom were his personal attendants, others not, but probably gathered into the Church at Jerusalem, or the Churches in Judea, after his ascension. These were all, more or less, the subjects of a secret heart-teaching imparted by Christ himself. There are two remarkable passages which show its application, at least, to the apostles. 'He breathed on them, and said, Receive ye the Holy Ghost.'[1] 'Then opened he their understandings that they might understand the Scriptures.'[2] These passages, it is manifest, assert the prerogative of Jesus to bestow the highest spiritual blessings of his kingdom. Jesus here appears in

[1] John xx. 22. [2] Luke xxiv. 54.

the capacity of an administrator of his kingdom in the hearts of his followers; just as truly, though far less fully, than on the day of Pentecost. It was thus that he discovered to them the mystery of his kingdom, but to others in parables: withdrawing the veil from the heart, he let 'the day-spring from on high' into the soul, the absence of which from others left them in darkness, and under the power of evil.

He forgives sins.

Of his prerogative of forgiving sins we have several instances. The case of the paralytic is a prominent one. It occurred in the presence of many witnesses, some of whom secretly imputed blasphemy to him on this account; but it was confirmed by the miracle immediately following, so demonstratively real as to render the proof of the prerogative resistless.[1] Doubtless our Lord selected this occasion, and this object of his benevolence, with the view of leading men to truer notions of the Messiah's character, and of offering further evidence in support of his own claims. In order to this, he for a moment brought out this most lofty prerogative, and unveiled his divine nature; and this, too, in the face of his most determined adversaries, who by this example, and its accompanying attestation, were driven to the alternative of tendering to him their homage, or of having hurled back upon themselves the charge of blasphemy.

A second case of the same sort occurs in the house of Simon the Pharisee, where 'a woman that was a sinner' came in, and performed by her affection the offices which courtesy had demanded

[1] Matt. ix. 2.

of the Pharisee, but without response. On this woman, known as 'a sinner,' Jesus pronounced, in the hearing of his host and company, Absolution. It is remarkable, that this was not the original absolution bestowed on this penitent outcast; for Jesus refers her office and her affection to something already past: and thus it may be adduced as one of the many *unrecorded* examples of the Saviour's grace; since it is evident that this was one cast up accidentally, of which, otherwise, we should have known nothing. The whole *manner* of our Lord here, as in the case of the paralytic, is very declaratory of majesty: he pronounces Absolution by *his own authority;* and bestows *Peace* as the consequence of forgiveness—the very 'peace of God which passes all understanding.' In both instances, he claims the power of thus acting, without the slightest reservation, much less apology offered to his enemies, or doubting friends. He will not permit the subjects of his blessing to be troubled by the scorn or scepticism of the bystanders, but confronts them stoutly, and rebukes them sharply: while his sunny amenities light upon the recipients of his grace from his countenance and speech, and they are dismissed with peace.

Many unrecorded instances.

The case of the blind man, whose eyesight was *not restored but imparted* by Christ, after he had washed in the pool of Siloam, is but one among a multitude, in which the operation of Jesus was clearly twofold—the miracle being either the antecedent of, or the concomitant to, the spiritual blessings of enlightenment and salvation. There is every reason to believe that, not uncommonly, the two forms of blessing were bound together, and the

Cases in which a twofold blessing is bestowed.

deeper plagues of the spirit expelled by the same fiat that reached the body. Such was the fact in the example now quoted. The preface to the miracle intimates as much; for Jesus declared that 'the works of God' were about to appear in him. This is further shown by the sentiments and bearing of the man when examined by the Council—by the profound way in which he worshipped Jesus when he met him—and finally, by the words of Jesus founded on his case: 'For judgment I am come into this world, that they which see not might see, and that they which see might be made blind.'[1]

Christ's authority to call and separate men to his service.

3. An additional confirmation of our Lord's sovereignty is, that he created the offices, and selected the men to be engaged in the service of his kingdom; and that, accordingly, he bestowed on them the endowments requisite for their high calling. The account of the appointment of the Twelve, and of the Seventy also, fully evidence this power. These appointments were regarded by Jesus (particularly the former) as high exercises of his prerogative, and of the first importance to his kingdom and interest in the world. They were Apostles or Legates, commissioned by him to act in *his name*, and for his interests. They are called his 'chosen'—his 'friends'—'his own;' and accounted his ambassadors, and his princes, enthroned to judge 'the twelve tribes of Israel.' As his privileged attendants and ministers, strictly bound to do his will, and to go hither and thither as his service required, they used to call him Master and Lord, for whom they had forsaken their all, and pledged themselves to live and to die. Their endowments corresponded

Appointment of the Twelve and of the Seventy.

[1] John ix. 39.

with their commission; namely, 'to cast out devils,' 'to heal the sick, and to preach the gospel.'[1] Possessed of the most benevolent yet holy functions, they could drop as the dew, or waste as the tempest—shine as the sun, or devour as the flame.

Their endowments.

Such were these men, even in the outset of their career, and while their Master was yet with them. From Him came all their wisdom, power, and authority. What he professed to give, he really did give. His power rested on them, and his arm was displayed through them, as by himself personally. Nothing could hurt them: 'the lion and the dragon they trampled under foot, because they had set their love upon him.' He gave them the shield of his salvation, and his name empowered them to do valiantly. Though but a company of poor fishermen, without learning, rank, or influence in the world, not greater than their fellows in respect to endowments of any kind, but loyal to truth, honest in nature, and of warm affections,—these men came to Jesus, and by him were raised into the first rank of creatures—princes in his kingdom. Moving to and fro, under his broad shadow, they became the hand of an Almighty Arm, and the highest benefactors of mankind.

His sovereignty demonstrated by the powers he conferred on them.

But this transition of the Twelve from nothingness to greatness, as they were the dispensers of truth, grace, and law to the world, is to be referred absolutely to the authority and power of Jesus Christ. 'All mine,' said he, 'are thine, and thine are mine; and I am glorified in them:'[2] which words directly bear upon the point before us, as

[1] Matt. x. 6. [2] John xvii. 10.

they are altogether unappropriate to any being, but the one supreme Mediator. The prerogatives now considered, especially when taken in connection with the general facts of his history, must of themselves be regarded as demonstrative of an indwelling Majesty in Jesus: but, to have imparted similar powers *to others—so that in his Name alone, as at his bidding, and when away from him, they performed the very works which he himself had done*,—this adds strength to the demonstration, by the assurance it offers that this power was in him beyond all measure, sovereign and unlimited, except by his own behests.

Calling of Apostles indicative of his future purpose.

It is, therefore, plain from the facts of gospel history, that Jesus, while on earth, and surrounded by these his personal attendants, was to them the sole source of endowment and authority; while the course which he pursued in respect to them was but initiatory, and indicative of a purpose and a method of acting *through men* in the future. These appointments were the ordinances of his sovereign will in respect to the constitution of his kingdom, and were to draw after them, as they contained in them, the entire administrative agency by which it was to be established and consummated. Not only these miraculous endowments, but the residuary blessings of his religion, were an original deposit from Christ in his Apostles. They were both his immediate heirs, and his trustees, for the benefit of the world. Whatever Christianity is to us, and whatever it shall be to the ages to come, is but the fruit of apostolic calling by Jesus, and of these 'trees of righteousness,' planted by

his own hand. We draw for ever from the strength and fulness of this first vocation. We trace backward all power and gift to this primary and all-creating ordinance of Jesus; and we see in it the proof of his authority, the vehicle of his grace, and the bond of our common fellowship with the Church and with Himself.

His miracles his prerogatives in exercise for the establishment of his own kingdom.

4. We look to the miracles of Jesus as the grand external evidences of his sovereignty, and as the types and pledges of his kingdom. These, in classification, we make threefold.

(1.) Such as implied singular phenomena in external nature.

(2.) Such as implied singular phenomena in human nature; and,

(3.) Such as exhibited phenomena of the spiritual world, in the control of Jesus over evil spirits in communion with men.

Examples contravening nature.

Of the first, the following are examples: water turned into wine; a few loaves and fishes multiplied into food for thousands; the sea trodden; and the winds and waves stilled by a word. The nets of the Apostles are almost broken by the draught of fishes, after a night of unsuccessful toil; and Peter takes the fish, which contained in its mouth the coin of the exact amount required for payment of the tribute-money.

Those wrought in human nature.

(2.) Such as were wrought in behalf of men, imparting benefits to their bodies, though not exclusively. These were so varied, and so numerous, as to exceed all calculation; and they are often mentioned in a general way. Every day, probably, added to the previous sum of these tender and beneficent exhibitions of the sovereign energy of

Jesus. But it would seem that there were seasons of comparative dearth, whenever the bad leaven of prejudice and unbelief prevailed; and again, seasons of more glory, when this healing power seemed to sweep through masses almost simultaneously, and to diffuse joy through a whole town or district. Here also, as in examples of spiritual relief, some cases are recorded, while many are passed over, or are briefly noticed. Thus, we have the touching narratives of the healing of the leper, and of the paralytic: the interesting and suggestive narratives of the healing of the centurion's servant, and of the nobleman's son at Capernaum: the notice of the recovery of Peter's mother-in-law: of the man in the synagogue with a withered hand: and of the nine lepers by the word, 'Go, show yourselves unto the priests.' Thus, too, we have the beautiful narrative of the restoration to life of the widow's son of Nain; that of the ruler's daughter; and finally, the most remarkable of all, the resurrection of his 'friend Lazarus,' in which Jesus professedly displayed the glory of 'the Son of God,' and gave an earnest of the Resurrection in the last day.

Miracles proving Christ's control over the spiritual world.

(3.) There are the wonders wrought by Jesus in exorcising demons, which, like his wonders of healing, are usually but briefly noticed, and treated as things of equally common occurrence. Individual examples are here also given. There is the fearful case of the possessed man in the synagogue, in whom the demon himself shrieked out, 'Art thou come to torment us before the time?' adding this singular confession, 'We know thee who thou art, the Holy One of God.' There is also the striking instance of the man in the tombs, out of whom

a legion of devils was expelled, ending in the destruction of the herd of swine, and the flight of their keepers. We have, too, the case of Mary Magdalene, 'out of whom went seven devils;' and that of the youth brought, as a last resource, by his father to Jesus for relief—the exorcised spirit leaving him as one dead. As a final instance, we select the example of the 'woman of Canaan,' very illustrious for the wisdom and the grace of Jesus, not less in the development of the mother's faith, than in the recovery of the afflicted daughter: 'For this saying, the devil is gone out of thy daughter.'

Not the seal of a commission;

It will be seen at a glance, that the general style of these miracles is far too determinate, as expressive of personal character and personal origination, to allow us to regard them merely as the seals of a divine commission, or as simply forms of ministerial endorsement. There was no symbol of subordinate agency allied with the miracles of Jesus, like the rod of Moses; no preface to these mighty works, such as prophets used who wrought them 'in the name of the Lord,' or apostles who acted in the name of Jesus. They were no rare phenomena, but every-day things: nor were they limited to a single effect, or circumscribed by particular conditions; on the contrary, they were marked by every character of spontaneity and boundlessness. Distinguished by the supremacy of self-will and omnipotency, it is obvious that their number, variety, and greatness, were designed to create a corresponding impression, and to rule the faith and homage of those who were either the subjects or the witnesses of them.

The leading doctrine of the miracles of Jesus is

clearly that of *prerogative:* their testimony to his mission is only secondary and consequential; their testimony to his personal supremacy is primary and paramount. Many who beheld them could not but rest in the belief that he who wrought such wonders was a higher being than themselves. Appropriate and designed to produce the faith and homage due only to Deity, the miracles drew men to repose in Jesus as the Name supreme and all-sufficient. Accordingly, the miracles are to be viewed as the exact correlatives of our Lord's teaching and acting prerogatives, and were, in truth, the sensible demonstrations best adapted to strike the popular mind, and to enforce the higher truths respecting him which divine illumination only could fully bring home to the heart.

but assertions of sovereign prerogative.

It is also plain, that the miracles were designed to establish 'the kingdom of heaven,' by manifesting the glory of its then Visible Head; since they all seem very strikingly to illustrate its nature and design. They were outgoings of *beneficence*, as well as power. All were done, either *in* men, or *for* them. Reaching deep into the mysteries of the spiritual world—the world of the dead as well as the world of the living—they revealed the subjection of all nature to her Maker's nod, in Jesus, and her obsequiency to His purposes, notwithstanding the regular and stern course prescribed to her. MAN was, from first to last, the centre and the soul of these tender and august prerogatives, which, while they restored and blessed him, were the appropriate antitheses to the humiliation of his Creator and Lord.

Proofs of power working in and for man.

This view of the miracles may be supported and

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The miracles of Judaism and Christianity wrought by the same Person.

illustrated by putting them into their true position, as parallel with the miracles on which Judaism was founded, wrought as these were by the Angel-Jehovah in alliance with the ministry of Moses. The true parallel is not between Moses and Jesus, but between the Angel—the real agent—and the Christ of the New Testament. If our course of observation on the Old Testament, and the references to it in the New, may be trusted, the same Being wrought in both instances. The Jehovah who appeared to Moses, and commissioned him to deliver Israel, was 'the Son of God:' and hence, the only difference in the two instances, as far as these auguries are concerned, is that in the one, a man, in the person of Moses, was the medium of his power; in the other, the God and the Man were seen conjoined: God was *with* Moses—God was *in* Jesus. In him the visible and the invisible were not separate, they were One: so that we trace through both channels the current of the same power, and the presence of the same Person. We mark also the similitude of both epochs of interposition: both were concerned in founding 'the kingdom of God,' or rather, in bringing forward and perfecting the one 'kingdom of heaven.' The true and antitypal kingdom was ushered into being by trains of wonders like its precursor; only we mark the characteristic differences between the two by the differences of their miraculous accompaniment. The one had a certain feature of severity, even in its signs and wonders; the other showed an unmixed mildness throughout. There is an inexhaustible humanity, a depth of pathos, an ocean of love laid open to our view in the miracles of the incarnate God, in fine

keeping with his office and work; not visible, or only faintly, in the former epoch of his wonder-working hand. Not only are his glories robed in humanity more genial, if less resplendent, than before he became man: his works were done in sympathy with man as his fellow, and in wonderful unison with the great end of his visitation. He takes upon him our 'sicknesses and our sorrows,' who had plighted himself to take away our sins. To employ might in acts of beneficence, and to crowd either side of his path with the trophies of his compassion, were, indeed, a suitable preface to his all-delivering death. These foregoing demonstrations were but as drops or rills from the fountain, which, like the great deep, when broken up, was to pour forth a deluge of blessing on mankind; and to raise even in heaven a song, 'as the sound of many waters.'

Their differences indicate the progression of the divine plan.

The two epochs of the Angel-Jehovah's manifestation, when compared with the unity with diversity which distinguishes the moral as well as the providential government of God over the world, afford us an example of that progression toward an ultimate state of rest and perfection, of which Redemption is not only the one great basis and pledge, but the most striking illustration. These mighty works are all results of one ordinance of Heaven, and of one Person on earth perfectly comprehending it, and carrying it out. The voice of these signs is Love—a Love pre-indicating a character and a purpose so divine, that only Heaven's own word, *Gospel*, affords it adequate expression, as it is the vehicle for giving it effect through all ages, and the world of man.

CHAPTER XI.

MEDIATORIAL SOVEREIGNTY FURTHER ELUCIDATED.

The Death, Resurrection, and Ascension of Christ.

Christ's death, resurrection, and ascension, the culminating proofs of his sovereignty.

THE concluding pages of the gospels offer the crowning proofs of our doctrine, while they show the consummated advance of Jesus Christ to supreme mediatorial power. The events to be noticed are, his death, resurrection, and ascension, together with the incidents belonging to them. These furnish the culminating proofs of his sovereignty, and complete the historic chain of evidence which the gospels adduce in its favour.

(1.) The *death* of Jesus stands in close relation to his fully developed prerogatives as the Mediator. Historically considered, this great event was his most signal advance in this direction. A former notice of the circumstances of our Lord's arraignment before Pilate, precludes the necessity of dwelling on the antecedents to his death as expressive of his sovereignty. The reader's attention is carried forward to the death itself as singularly in harmony with these, particularly when the inscription on the cross is called to mind—'This is Jesus of Nazareth, the King of the Jews:' words more pregnant than had ever been before written, and not less true than if they had been immediately inspired. It was the national indictment inscribed in the face of the sun,

Pilate's inscription, the epitome of revealed truth.

and legible to the eye of the world, as the languages in which it was written might then be deemed universal. At the same time, this inscription was the one exposition of the great volume of revealed truth, and the consummation of the divine purpose from everlasting, thus publicly registered—*triumphant over crime by means of crime!* How surpassingly strange! An indictment a prophecy—a sneer an oracle, and the greatest ever uttered! The enemy cannot take down the truth he has raised on high, though it be seen upon the *Cross:* how much less when it is raised to heaven, and emblazoned on the throne eternal!

Our Lord's reasoning on his own words, 'I am the God of Abraham,' etc., 'God is not the God of the dead, but of the living,' may be applied to the inscription on his Cross. The dead King drops not his sceptre, even when he bows his head: he is still what the title says, 'The King of the Jews,' though he hangs lifeless on the tree. To die, was to him to assert, and to advance his sovereignty, as his last words and last breath were the issues of prerogative —'It is finished!' He *accomplished* 'his decease at Jerusalem;' and he dismissed his own spirit as a royal act, though that spirit was delivered up into the Father's hands.

The dying thief recognised his sovereignty.

How lofty, and how touching too, the prerogative of the Cross, when it reached the suppliant malefactor, whose eyes, then dim in death, seemed momentarily sharpened to recognise his Sovereign in shame, though his own disciples had forsaken him! As Moses saw the promised land by a divine vision, when death stood close to him, so did this poor soul see Jesus when a copartner with him in agony and

death: 'Lord, remember me when thou comest into thy kingdom.'[1] What a prayer this from one cross to another—from suffering and impotency to one whose hands and feet were transfixed and bleeding like his own! What, and where, could that kingdom be, of which a crucified neighbour could be the head, and which should unfold all its glories to the spirit the instant after death! But the marvel already wrought was greater than that which the prayer implored. The sovereignty of the one Mediator had been already proclaimed in the humbled and believing soul which then sued him for a place in his kingdom. The King of souls had gushed into that heart through the wounds and rents of his own flesh—the one fountain of life then just opening for the world; and it was a felon's joy to drink first of the spring—the fast ebbing tide of the heart of Jesus. How majestic is the response, 'Verily I say unto thee, To-day shalt thou be with me in paradise!'[2]—words anticipative of his august declaration to John in Patmos, 'I have the keys of hell and of death.'[3] This saying implied that death could not wrench from his hands these keys, but empowered him, if possible, to grasp them more firmly. By the turn of these keys, was this poor man let into paradise that day, as into His kingdom; while he that bore them, was to enter that dread but glorious realm, a few brief moments before the suppliant.

From these notices of the death of Jesus, it must be obvious how royal that event was, though shrouded with every form of humiliation, weakness, and shame. Hence Peter's noble expression, 'the

[1] Luke xxiii. 42. [2] Luke xxiii. 43. [3] Rev. i. 18.

Prince of Life,' shone out in the fact that he was 'killed;' and that the Cross literally won from the cross its first trophy—an earnest of innumerable myriads: 'And I, if I be lifted up from the earth, will draw all men unto me.'[1]

Christ's death the seal to his universal supremacy.

From this and other language uttered by Jesus before and after his crucifixion, we gather that his own views respecting it coincide with these circumstantial notices of his royalty. His death was to ratify, not to cancel his claims to national and universal supremacy: it was, indeed, regarded by himself as *necessary* to this result. The oracle of Caiaphas the high priest, 'that Jesus should die for that nation,' though an enigma to himself, was, as interpreted by the Evangelist, equally big with interest to the world, and with glory to Him: he should thereby 'gather together in one the children of God;' becoming in consequence, and by virtue of it—though rejected by the builders—the 'head of the corner.' Ignominy, pain, and death, were foreseen and endured by Jesus as the necessary conditions of universal empire; and the Cross was the one position from which even such a Being could exert an all-compelling sceptre. To 'be lifted up' even on a Cross, was to him to be lifted up to an eminency than which, neither earth nor heaven could furnish another.

Christ himself always speaks of it as essential to his glory.

Nor may we forget, that of all the things that should happen to, or be accomplished by him, Jesus pronounced his death alone *absolutely necessary*. He tells us that thus 'it behoved Christ to suffer, in order that repentance and remission of sins should be preached in his name among all nations'—that the

[1] John xii. 32.

Scriptures could not otherwise be fulfilled—that it was 'the hour' of his mission—and that 'for this cause he came unto this hour.' In fine, all the sayings of Jesus intimate that his glory was bound up in his death, as the harvest which springs from the 'bare grain:' 'if it die, it bringeth forth much fruit.' Empire is insured by this alone. To die was not to despoil the foe—it was to destroy him by a judgment which wrested from him the dominion of the world, and placed it in other hands.

Foretold by the prophets, and foreshadowed by the Theocracy.

All this is in wonderful accord with the testimony of the prophets, and even with the mystic doctrines of the Theocracy itself. In the latter, *the throne* or mercy-seat was sprinkled with sacrificial blood, and opened up to the representative of the nation by *Atonement*. In the prophets, the Cross is immediately connected with the promise of the 'Seed,' with the vision of which the soul of the atoning Sufferer is satisfied, and his glory forthwith begins its wondrous round. 'Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death.'[1] 'As for thee, by the blood of thy Covenant have I sent forth thy prisoners from the pit in which there is no water.'[2] The sovereignty by which Jesus delivers prisoners from 'the pit,' is founded on the ransom of his blood; and the empire of liberated souls from death and hell, rests on the Father's covenant with him ratified by this work of Expiation. The 'portion' divided with the strong is referable to the same event, and is confirmed by the same almighty grace. The doctrine of these and other passages,

[1] Isa. liii. 12. [2] Zech. ix. 11.

is that of the gospel narratives, which show us the 'Arm of the Lord revealed,' chiefly in these scenes of suffering and death—'then exalted' by the trophies of conquest piled in the sight of earth and heaven.

The Resurrection the great seal of his sovereignty.

(2.) The *resurrection* of Jesus may be placed in a similar point of view. It was simply the great seal of his sovereignty. He had been rejected and crucified in despite of every foregoing token of Messiahship, and in consummation of a most malignant course of national unbelief. Even the superscription on the Cross had signified how indefeasible was his title, though affixed in mockery, and surmounting death; while the prodigies of the final hour, it would seem, had failed to quell this hate, or to secure for him an offering of even a transient homage from the reprobate league. Not only had death grasped its victim, but the grave had covered him from the eyes of his disciples, and the leering countenances of his foes. All was over—all was silent—the sepulchre itself sealed and guarded. Could the slain 'Prince of Life' revive? Could death retain his spoil, or the grave its victory? Could conspiracy conceived in hell, and broached on earth, dethrone the King Eternal?—or the utmost range of creature effort do more than had been pre-ordained, or less than fulfil his will? Could the issue of such a contest be doubtful or incomplete for truth and righteousness? Was not this blasphemous defiance in reality a challenge, which might not inaptly be couched in a scripture invocation: 'Awake, awake, O Arm of the Lord, as in the days of old?' 'Art thou not it that cut Rahab, and wounded the Dragon?'[1] That Arm

[1] Isa. li. 9.

which had so recently rent the rocks and veiled the sun, could hardly slumber to recruit its strength, much less because paralyzed by death. This was but a chosen truce to war, a pause more momentous than even continuous action—the harbinger of an all-destroying onslaught on the foe, and of a self-asserting majesty, which speedily clad its prerogatives in the 'Light of Life.' This seems to have been the thought with which inspiration possessed an Apostle when he wrote thus: 'Who was made of the seed of David according to the flesh, and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead.'[1] The resurrection was a powerful demonstration of this august Name, and the divine response to the confession of the Centurion, who said, 'Truly, this man was the Son of God.'

The exultation with which it was viewed by his disciples.

The death and the resurrection, with their wonderful accompaniments, were no less the reverberations of one oracle from the Cross and the Sepulchre, in testimony to the Messiahship of Jesus, than the voice from Sinai which said, 'I am the Lord thy God.' Nor can we have failed to observe the emotions with which the disciples viewed him after he was risen: the awe and transport which well-nigh overwhelmed them as they looked upon his self-redeeming majesty, whom they henceforth, with profounder emphasis than ever, called—'the Lord.' They seemed to feel that every demonstration of his character which had preceded this, dwindled into comparative insignificance; for he had answered to the very challenge brutally flung to him in the

[1] Rom. i. 3.

agonies of death, proving himself to be 'the King of Israel' by saving himself as well as others. They now saw the derisive inscription of the Cross suddenly revealed in brighter characters than those inscribed on the mitre of the high priest—'Jesus of Nazareth, the King of the Jews.'

The nature of Christ's intercourse with them.

It is evident that while the intercourse of Jesus with his disciples after his passion was occasional only, and partook more of the character of reserve, it brought with it corresponding impressions on those so favoured. There was less familiarity—there was more awe. There was about him less of the Friend, more of the Master—less of the Man, more of the God. He seemed more like Jehovah on the mountain, calling men near, than Jesus whom men once thronged to hear, or to touch. They were upbraided for their unbelief, at the first interview. A disciple's heart, and even his words, are made to confront him by the returning Master, who thereby showed him that there could be no secret kept from him. Lovingly, though keenly, does he remind Peter of his fall while confirming him in his office; and he demands from him as the condition of a serving acceptance, that heart-homage which none but God has a right to claim, or the power to create in man. When he appoints the place of meeting with his followers, of the time and the gathering of which no particulars remain to us, it is clear that his appearance among them was one of predominant majesty; for they all 'worshipped him.' This privileged company—consisting, according to St Paul, of more than five hundred persons, among whom were the eleven Apostles—not only saw the risen Lord, but, as it would seem, heard

him deliver his great commission to these ambassadors, 'Go into all the world, and preach the Gospel to every creature;'[1] and heard this most sovereign behest prefaced by a saying still greater, 'All power is given to me in heaven and earth.'[2]

It is also evident that our Lord's intercourse with his Apostles during the forty days between his resurrection and ascension, was almost entirely designed to prepare them for the work of their mission after his departure; and that it consisted in addressing to them instructions 'pertaining to the kingdom of God.'

His last conversation on his kingdom.

The last recorded interview of Jesus and his Apostles, which seems to have been closely connected with the scene of the ascension, is very impressive, not only as setting before us the sovereign attitude of Jesus promising to send down upon them the gift of the Spirit, and enjoining them to tarry for it in Jerusalem; but as opening to us the state of their minds at that period of their connection with him: 'Lord,' said they, 'wilt thou, at this time, restore again the kingdom to Israel?'[3] This interrogatory put to Jesus on so momentous an occasion as that, which probably was understood to be a parting interview, clearly shows, that whatever might be the cast of opinion then held by the Apostles respecting 'the kingdom of God,' they recognised him as the head of it; believing that in virtue of his supremacy, he had the power to restore the Jewish Theocracy to more than its ancient splendour. Probably, they regarded this step as necessarily involved in the establishment of his kingdom in the world, and that it should take precedence of

[1] Mark xvi. 15. [2] Matt. xxviii. 18. [3] Acts i. 6.

every other. It would, indeed, seem very likely that they considered the command to tarry in Jerusalem, and the promised gift of power, to refer directly to this design. The answer, which is rather an evasion of the question than a negative, is not less august in prerogative than if it had been affirmative; for the 'power' which the Apostles were to receive was to enable them to testify of Jesus, not only in Jerusalem, Judea, and Samaria, but 'to the uttermost parts of the earth.'

What this testimony was to be, the Acts and epistles, when examined, will amply show: it is here sufficient to observe, that the apostolic testimony could, in substance, be none other than that of Christ himself; and what this was, we learn from his own words to Pilate, before quoted. Agreeably with this, to bear witness to Christ throughout the world, was to proclaim the name of Jesus as the one supreme Power over the world, and to bring men to acknowledge him in worship, trust, and obedience to his will. It was thus that his kingdom was to be set up in the world, though the times and seasons were be distant and unknown, in which the kingdom should revert to Israel in any sense which mere patriotism or Jewish predilection could desiderate. What to them seemed first, should, indeed, be last in the order of his counsels; but, meanwhile, his kingdom should not be in abeyance: it was, forthwith, 'to come with power;' and these very men, attent on other visions, were not merely to be concerned in bringing it into broad, visible existence, but to be placed in eminency over it,—and, to the end of time, to hold a princedom

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in it immediately subordinate to that of the Redeemer himself.

The Ascension a resumption of his glory.

(3.) Finally, we are brought to view the *ascension* of Jesus to heaven—or rather, the state consequent on the ascension—as both the glorious finale to his human history, and his investiture as God-Man in the estate proper to his supreme potency. This estate of supreme exaltation is often referred to by Jesus as 'his glory;' a word, doubtless, of inscrutable import, but obviously used antithetically to his existing human condition, as one of humiliation or divestment of 'the form of God'—a passing phase of his divinity just as irrevocable as it was transitive. This glory, as 'his own,' pre-existent and eternal, was to be re-asserted speedily, and with the accessory splendours of Office and Name. If, therefore, our Lord's ascension be regarded simply in the light of his divinity, it could import no less than a re-assumption of his regal state and majesty, as the glory which he had with the Father 'before the world was.' As he had left this to assume 'the form of a servant,' so his return to it could imply no less than a reinstatement in his proper personal supremacy. If Christ be divine, his ascension must be so construed.

An enthronement, not a translation.

But the Man, and not the God only, ascended up to heaven. Jesus, as Jesus, so anticipated this event; and so had the prophets predicted it. The Messiah's ascension was to be an ENTHRONEMENT, not a translation merely, as of Enoch, or Elijah, however glorious. It was not a personal so much as an official apotheosis that awaited the Messiah. He was to be seated not co-ordinately with 'principalities and powers,' but *above* them, and 'above

every name that is named:' not above them simply as a superior, but above them as supreme—in the place of God. He is said 'to sit on the Right Hand of the Majesty on High.' The glory of Christ is, therefore, his regal exaltation—the glory of being acknowledged as the LORD, that is, the Supreme Ruler of the Universe,—and as the Mediator enthroned in the place where God is. Hence, his ascension was not merely introductory to his supreme enthronement; it was the type of it, representing at once its unseen and boundless nature—that it sweeps through all space, pervades all worlds, and commands all agencies and events which appertain to the empire of God Himself.

The Hill of Zion typical of Christ's mediatorial enthronement.

When God came down to legislate for a people only, He set His throne on a mountain; and to rule over one people, He chose a City and Temple as the seat of His Royalty: but we see this order reversed in the ascension of Christ. He quits, not the city and the mountain, but the world itself, in order to reach the throne and pavilion of his glory; ascending 'far above all heavens,' 'that he might fill all things.' In truth, the passage in the 68th Psalm, on which these words of St Paul are a comment, accords with many others of the prophets in assigning a typical character to the hill of Zion, where the temple stood, where the ark rested, and where the divine presence was localised, after centuries of vicissitude in the national fortunes, and in the history of the Tabernacle. This enthroned resting on the holy hill was the effect of a prosperous turn in the national affairs, and of successive victories over the national foes. It became, therefore, a signal type of the ascension of the Messiah to the place of

his glory, consequent on the triumphs he should achieve on earth.

This connection is the great teaching of the prophecy: 'Thou hast ascended up on high; thou hast led captivity captive; thou hast received gifts for men, yea for the rebellious also, that the Lord God might dwell among them.' It is impossible for words more strongly to describe the ascension of Christ; for they describe descent, conflict, danger, and triumph, just as St Paul has said. They describe ascension, repose, and enthronement in the heavenly places. They set forth a royal administration of surpassing grace as immediately ensuing; and the formation of a Church or Theocracy, as its direct and visible consequence—'that the Lord God might dwell among them.' This scripture is, in fact, only one of many, which agree in the same capital points of teaching with respect to the Messiah's ascension; while they all agree likewise with the great types of the ancient Theocracy as exhibited in Mount Zion. Of these, mediatorial enthronement was undoubtedly the prime idea, to which alone the facts of the Messiah's history stand as the one grand antitype. These account for the cessation of the older economy as matter of fact at a corresponding period, and in connection with the occurrence of phenomena as indicative of dispensational transition as they were indisputably divine. Henceforth, David's throne was in the heavens; and the holy hill, the chosen seat of supreme majesty, was a Zion not reared by human hands. The place of his feet is forsaken for 'the habitation of his throne.' The one forsaken, is made desolate: the other, revisited by the great

King, is more than replenished by his presence: while his gifts are returned to the earth whence he ascended, and the prerogatives of the Cross become the fulness of the Church, and the stay of the World.

CHAPTER XII.

DOCTRINAL SUMMARY OF THE GOSPELS.

The view of the leading gospel facts just ended, will, it is presumed, be sufficient to prove the existence of a leading truth diffused through them in common; and that this same truth is the supremely regal character of the Messiah, as Jesus Christ. It is not a little remarkable, that so great a mass of facts and teachings should have been accumulated, all converging to one point, and lending their influence both to demonstrate and amplify it. But it is equally remarkable, that while this evidence is so strong and concurrent, there is positively *no counter testimony* to it whatever. The truth may not always present itself in the same strength, or with an adaptation to produce the same amount of impression; but it is still there, holding mastery over the scenes and substance of the testimony.

Divinity and Legation the leading doctrines of the Old Testament, transferred to the New.

(1.) The examination of the New Testament, thus far conducted, has shown that the two great features of the Old Testament, Divinity and Legation, are the two leading doctrines of the Gospel. These are presented to us concurrently, and with equal force of evidence. The divinity of Jesus is the basis of his character, and the key to all statements respecting him and by him; while the sub-

ordination of Jesus to the Father, as His messenger, is also as broadly and explicitly the subject-matter of the record. The *intermediate* position that he sustains between God and the creatures, both as to his divinity and office, constantly meets us as we listen to his words, or contemplate the phenomena of his power, which are ever put forth as properly his own, while they are certainly put forth as performed by an *authority* not resident in himself even as a divine person, but in the Father. They are the works which the Father had given him 'to finish'—'the works of Him that sent' him. They are the works 'given' him 'to do.' The same forms of expression equally suit the cast of his teachings: the words which he speaks are not his, but the Father's that sent him. He speaks that which he has 'heard of the Father.' The Father that sent him gave him 'commandment' what he should say; and the disciples are said to 'have known that all things, whatsoever' had been given him, were of the Father. Thus, he says, 'the Father judgeth no man, but hath committed all judgment unto the Son;' that 'the Father loveth the Son, and showeth him all things that himself doeth;' and, 'that the Son can do nothing of himself, but what he seeth the Father do.'[1]

Christ's essential equality and personal subordination to the Father.

These, and a number of similar scriptures, are all in proof of the two great doctrines of Divinity and Legation, as meeting in Jesus, and cannot be fairly explained on any other hypothesis. They all imply *essential equality with God, together with personal subordination, and official supremacy;* as does likewise the very striking, and somewhat perplexing saying

[1] John v. 22, 20, 19.

of Jesus, 'My Father is greater than I.'[1] This is alone true when these teachings are kept in mind, and *apart from any respect to his human nature:* they refer to him, just as in the Old Testament he is seen as 'the Angel,' 'the Word,' 'the Son' of the Father.

The Son the God of the Old Testament; the Father, the God of the New.

Indeed, it is plain that the whole scope of the gospels, *is but the proof of the personal and official relations of Jesus to the Father; and that in this lies its capital distinction from the Old Testament records.* Our Lord's whole design was to declare the Father's Name, and to do the Father's Will—at once to substantiate in himself the great truths of the existing records, which respected the Person hereafter to be known as the Christ of God, and to bring into full view the name and glories of *the Person*, rather presupposed, and hinted at in these records, than plainly revealed as THE FATHER. This veil is and only could be 'done away in Christ.' He alone who was both the Image and Legate of the INVISIBLE could declare HIM. It was as impossible as it was irrelevant to the province of any creature to do this. It demanded a *personal revelation of the Name and Attributes of God*, and of an Official dignity appropriate to this personal one, in order to bring the Father into human view. This is so obviously the doctrine of the New Testament respecting the design of the Incarnation, and the working out of Christ's mission, that to enlarge on it is needless. It may suffice to say, that the cardinal distinction between the Old Testament and the New is, that the Son is the God of the former, the Father of the latter.

[1] John xiv. 28.

Christ's human condition, that of the Servant of the Father.

We must not, however, forget that both the Old and New Testaments present us with another and third view of the Messiah's personal estate, and this as arising out of his Humanity and its correlatives. In both he is distinctly set before us *as a human being, and consequently in the relation of a Servant to the Father*. This is an additional, and very momentous element in his character. Our prior views of him involving simply his pre-existing and supreme titles, bring him before us in no such character, but merely *as the Son, and Legate of the Father;* and were we for a moment to separate in thought his human nature and human action from these his higher aspects, as we read the gospels, we should perceive *but the continuous manifestation of the acting Divinity of the Old Testament.* It is only when we regard him as the 'Seed of David,' and 'the Son of Man,' that we perceive the strange stoop of this glorious person; for he is no longer to be viewed merely as the *representative and agent of the Father*, but as His *Servant.* To use St Paul's language, he no longer appears 'in the form of God,' but 'in the form of a Servant,' being 'made in the likeness of men.'

In this consisted his humiliation.

It is in this transition from the estate of Godhead, and of Angel or Legate, to that of a Servant by the assumption of manhood, that our Lord's humiliation consisted. *Relatively*, it is plain, that it brought down his antecedent personal estate to the level of the nature he had adopted; while that nature was *relatively* elevated to equality by its conjunction with the higher. This singular fact is the basis of our Lord's entire character, and the bond of its perfectness. This personal union of the

two natures in him, affords us the key, not merely to the gospel narratives, but to the entire language of the New Testament respecting the attributes and acts of Jesus. The interchangeableness of the appellations and attributes of Christ—the affections and sympathies ascribed to him—the sufferings he endured, and the work he accomplished—his supremacy on the one hand, and his subjection on the other—his omnipotency, and his passiveness—his omnipresence, and his localisation—his life, and death—his resurrection, and ascension—are all facts indifferently predicated of him as *one person subsisting in this twofold nature, and in this twofold character.* In some passages there is a marked predominance of the divine majesty, and self-sufficiency; in others, of a human sensibility, and even of a human dependency and helplessness. Here, we behold the outgoings of creative bounty; there, the recipiency of need, and the refreshings of exhaustion. At one time, prerogative is in the ascendant; at another, friendship. One while, holiness and justice beam upon us, inspiring us, with an awe bordering on terror and dismay; these then fade away, and give place to the genial smiles of mercy, and the scenes of serenity and beauty which make the wilderness 'rejoice, and blossom as the rose.'

The God, the Legate, and the Servant combine in the Christ.

It is *the combination* of these three grand elements in the character of Christ which forms the mystery and the glory of the gospels. They show us what the Old Testament could not, the Lord and the Servant in the same Person—and the glories of the one, though in some respects overcast, illustrated and perfected by the offices of the other. The

attributes and the prerogatives of the God, and Sovereign Mediator, are, though not in abeyance, *modified* in Jesus by their counterpart—*the serving manhood;* while that serving manhood is itself raised into sovereignty, and made the means of developing the mediatorial prerogatives. Without this human and serving condition, it had been impossible that such things as are reported in the gospels should have really happened; and the fictions of the Gnostics, which regarded these as appearances only, must have been held to be the truth. Labouring, suffering, dying, could only be predicated of a creature, such as all its fellows are —of a creature, who, though upheld and dignified in these endurances, was not rendered impassive by its fellowship with God, or its appropriate action *counteracted* by being taken out of its normal condition as a creature.

Christ a mediatorial Sovereign before his human manifestation.

(2.) The gospel narratives, in the light of this teaching, are in perfect harmony with the doctrine of a Mediatorial Sovereignty as existing prior to the human manifestation of the person who is the New Testament Christ. According to this, we must regard the manifestation of this sovereignty as twofold: the one, as ruling the character of the Old Testament; the other, that of the New. The first gives us the manifestation of the *God*—the second, that of the *man*-Mediator. The latter is again capable of a twofold view: the first, as antecedent, the second, as consequent to the death of Jesus. The one is co-existant with his humiliation; the other, with his glorification. The one is less radiant, but not the less real; and is also causal, as well as conditional to the other. The glory

that followed the sufferings sprang out of it, and did not simply come after it; it was the result of a finished undertaking dependent on the threefold character of the person accomplishing it.

Hence, it is clear that they take too human a view of the matter who look to the sovereignty of the Mediator as a thing purely consequent on his humiliation, limiting it to one phase, and that only the last of his Humanity. On the contrary, we are required to go back to the outset of his mission, and even to that of his human history. Both belong to the same character, and are, though very properly distinguished, to be regarded as inseparable portions of one history. This oversight is liable to lead us into grave doctrinal difficulties; for it disposes us *to lose sight of the higher glories of the Messiah in his exaltation, and to limit our views of them to his Humanity alone:* a restriction by no means in accordance with the plainest facts of gospel history; for it is indisputable, that Jesus did adopt a style of speaking and acting totally inconsistent with the notion that at that time he was *merely* the Servant of the Father, and that the prerogatives of Office were as yet withheld from him. If this were so, why did he, as 'the son of man,' lay claim to power 'on earth to forgive sins'? Why, when girded with a towel, and acting the servant on behalf of the disciples, did he pronounce them, as to their spirits, 'clean'? Why did he answer prayer, whenever suit was made to him for favours, as 'the Son of David;' and whenever addressed as 'THE LORD' by multitudes of suffering people? Or why did he promise the dying thief, that day to receive him into his kingdom, if he

Christ a Sovereign while on earth.

himself had yet to wait until he had received its keys?

Then, again, the Headship of the Church, and the power to bind and loose given by Christ to his Apostles, imply an existing possession of supreme prerogative; though its full exercise was reserved for the future. In short, the whole evidence we have gathered from the gospels must be disposed of, before the view now controverted can be established. Even the Forerunner's testimony is entirely against it: 'The Father loveth the Son, and hath given all things into his hands.'[1] Nor is our Lord's own testimony less decisive: 'All things are delivered unto me of my Father:' 'as thou hast given him power over all flesh,' etc. 'And hath given him authority to execute judgment,' etc. 'All power is given unto me, in heaven and in earth.' These, and similar testimonies, are surely sufficient to evince *the actually existing sovereignty of Jesus*, and to invalidate the opinion that his prerogatives were only bestowed *after* his ascension, and were the mere retributary endowments of his glorified person. Seen in the light of Old Testament teachings respecting the Mediator, and in connection with the body of New Testament narrative, the truth of the counter-statement seems indubitable. Our Lord did not act, as may be supposed, on *the theory of anticipation*, and on the ground of his to-be-finished work, as he moved along the path of his humiliation, from his baptism to his cross; but in virtue of inherent official prerogative inseparable from his Person, antecedent to his incarnation, and actually in exercise through all preceding time.

[1] John iii. 35.

His prerogatives developed, not given.

If this be correct, then it is clear that his prerogatives were not merely *successive endowments* conferred at particular seasons, much less at one only: they belonged to him personally, and officially, from the beginning. The God and the Legate imparted to the servant, or the humanity, a sovereign character altogether peculiar, but not at all inconsistent with it, and even necessary to its official perfection. The prerogatives were, therefore, like the attributes of the Person, matters of *development* rather than of new gift imparted in the progress of his undertaking, and culminating in his enthronement in the heavenly glory. All were in him as the properties and powers of the plant, or 'the Branch,' as he is called in prophecy; which, though for a while latent, are developed by the seasons into bloom, fruitfulness, and stately grandeur.[1]

Inherent rather than acquired.

This view of the mediatorial prerogatives as inherent rather than acquired—consequently, as historically developed in the gospels, rather than as a sequel to the ascension of Jesus—agrees with the facts of the records, and is not inconsistent with any New Testament statements which ascribe his prerogatives to the reward of his sufferings. For, let it be observed, these results imply corresponding antecedents as their only possible conditions: they presuppose a person and a history condign to these issues. They presuppose a person and an office worthy of this exaltation; and an issue of this

[1] Development is not here to be understood in too exclusive a sense, —viz., as altogether shutting out the idea of *accession*, in the sphere or measure of Christ's prerogative, but in its nature only. It must not be regarded apart from the acts of the Father, which are undoubtedly consequent as well as antecedent in respect to it, and therefore progressive and consummatory.

fitness in a personal glory, together with a corresponding official plenitude. The Person and the Office are thus brought out in their predestinated splendour, and for the fulfilment of great administrative designs. The supreme Lordship of the God-man is thus declared in direct connection with his mediatorial work.

Comparison of the Old with the New Testament manifestation of Christ.

(3.) This view of the gospels in relation to our doctrine, brings us to a point of its history very similar to that which marked the concluded examination of the Old Testament with the same intent. A second, and far more glorious field of fact and doctrine has been traversed; but it is seen to be, in reality, not of a different kind, as to its great leading features. We have, in this instance, a second series of miraculous phenomena in correspondence with those of the old dispensation; but incomparably more august, as grouped around a person in our nature indubitably divine, and holding in himself alone all there sources and pledges of human restoration.

If the humanized form of this great manifestation of God to the world be essentially ungodlike, and, so far, very deficient in sensible impression, compared with the leading manifestations of the Old Testament, still it bears all the glory of reality over type, and of fulfilment over promise. The former was a sight for a people; the latter, for the universe. The one was for an hour; the other for eternity. The former manifestations presupposed the latter, and merely heralded them: the former were not only incomplete, but incoherent without the latter, which cast back their glories on the earlier dispensations, to project them with

infinite accessions of splendour over the future. Fact and mystery, everywhere so closely allied in the works of the INFINITE, are at last beheld in their utmost reach of combination in the human manifestation of Jehovah's Person; and events are crowded into the brief space of less than half a century, which in themselves comprise the incalculable summary of the whole past and future of the world. The compatibility of Divinity with the condition of a creature, much more with the history of a human being, on the possibility of which the highest intelligents might have speculated, but of which the wisest of them might have doubted, has been, once for all, settled by an array of evidence proportioned to its intrinsic greatness, and its worth to us. On this earth there has occurred, though amidst circumstances of comparative obscurity, a phenomenon which not only has no parallel in the history of the Universe, but no counterpart, save in its own influences and results. The seeming antagonism and paradox implied in it, at once the glory of faith, and the stumblingblock of unbelief, while they overwhelm our reason, and cast down its pride, compel us to confess how inadequate our powers are, not only to the task of anticipating truth, but of comprehending it; that if a veil is spread over Nature's sanctuary which we are forbidden to uplift, 'thick, indeed, is the darkness' in which God dwells, however he may deign to manifest himself; and that, in truth, the highest fact of all must be the deepest mystery of all—'that God was manifest in the flesh.'

It seems a proper termination of this train of thought, that as, when reviewing the progress of our

The gospels require a future counterpart.

doctrine at the close of our Old Testament notices, we were led to a point which suggested a counterpart correspondent with, and perfective of the entire testimony; so are we led, on closing our notices of the gospels, to anticipate a further sequel to them, —and that sequel, the consummation of the entire series of revelations brought down to this point. If there be substantial truth in these examinations of the records concerning Jesus, and we have been enabled to trace his sovereignty in its human form, from its rise to its culmination, it will be impossible to stop at the close of his history, as if in these last acts of its visible glory a *finis* had been read out to us of his supremacy. Had he been a favoured human being only,—a prophet, a legislator, or an example of piety and virtue, though standing alone in eminency; or had he been, like many others, a martyr to his mission—though the prince of this noble army—his would have terminated like any other mortal story; and even his apotheosis, though irrefragably attested, could have borne no import of paramount importance. Its effects would have been simply moral; and, however differing in degree, *of the same kind* as other Bible examples of exalted virtue. But if his personal and official glories were what we have seen, then, we have only reached another era of Mediatorial Sovereignty; and even that but a prelude to a far grander *administrative manifestation.* A throne so 'high and lifted up,' cannot, as to the world, be a mere piece of history, though inspired; or an isolated fact, alike barren of appropriate evidences and results. If the sovereignty of Heaven, as the whole

Bible asserts, be, with respect to man, altogether as peculiar as his nature and condition, and modified with the very intent to change and elevate them, —it cannot be that no signs should follow, or that no great distinctions should mark the state of the world as antecedent or posterior to such an event as this. In plain words, there must be an *after* as well as a *foregoing* chain of events: the one preparatory, the other consequent; the one constituent, the other administrative; or the doctrine itself is a nullity.

This counterpart a revelation.

It is confessed that it would be presumption in us to argue for a particular class of events to follow, were the antecedent notices of this Power altogether silent respecting them. We could with as little safety make out the series of appropriate sequences, as the Jews, or the disciples themselves while uninstructed, could divine the true nature of the Messiah's kingdom. It might be conceived that the enthronement of the Mediator should not have been immediately followed by the founding of a new religion, and a new kingdom in the world, any more than previously to his coming, or than, since that coming, his dominion has become an universal fact. It might have truly existed without being correspondingly manifested, — reserved for a distant future, and revealed in sudden bursts of glory which should enlighten and transform the world. But when the records of both Testaments concur in another representation of the matter,—when it is clear that the prerogatives of Jesus were, during his earthly history, commensurately exercised with his Forerunner's anticipations,—when, too, it is remembered, that he constantly forecasted the immediate future as the time

of his kingdom, and even announced the AGENT by whom it should be ushered in, and his Apostles qualified to carry abroad his Name and salvation through the nations,—we are then taught to view the gospel history as but an initial part of the record of the KING and the KINGDOM, and to await but a 'little while,' the crowning demonstrations of his prerogatives in their divine *effects*.

CHAPTER XIII.

THE MEDIATORIAL SOVEREIGNTY OF CHRIST THE TESTIMONY OF THE HOLY SPIRIT.

The Relations of the Holy Spirit to Christ.

Application of the doctrine of development to the last part of Revelation.

THE review of the gospels concluded a momentous stage of mediatorial history, with the promise of a new and extended application of its facts to their operations and ends. Early and preliminary discoveries, as before seen, issued simply in the history of Jesus Christ; and the whole past of time, and sum of Revelation, were transcribed in the attributes and acts of one great living Person. Heaven's draft of its own purposes is thus self-interpreted—shown in its own acts—and rendered in a way so truthful and sublime, as to leave us nothing to expect or desire, but to trace out such correspondences of system and administration as are implied in the 'kingdom of Christ and of God.'

Adverting again to the doctrine of development with which this inquiry began, and which has hitherto been followed out, we apply afresh, at this point of our investigation, the positions implied in this doctrine, and established by a former course of observation. In doing this, it will be seen that whatever additional statements are given us for examination, are but continuations of those which

have preceded, and but expositions of the great subject-matter of the inspired volume. We are to expect nothing essentially new. 'The Truth' is one and indivisible, rising and shining on us like the light: her approaches are similar to those of knowledge in general, to the studious mind, and in harmony with the stages of our life, from childhood to the age of mature power. Assuming this, we inquire what the application of this principle settles for the present purpose.

The Gospels the centre point of Revelation.

(1.) It requires that the leading ideas and subject-matter of the Old Testament and the gospels be reproduced, amplified, and confirmed. As the Sovereign Mediator is the theme of the earlier revelations, so the same person is set forth in the gospels as the theme of the last. Thus the gospels are the centre—the first and last parts of the Bible the circle described from this point. As there cannot be a second centre, so there cannot be a second circle of revealed truth. According to St Paul, neither man nor angel can find another; and he is pronounced accursed that meditates this.

If then we are favoured with any additions to the history of the Sovereign Mediator, they must all concern Jesus Christ. Turning over a fresh leaf or chapter in the volume of revealed truth, no new theme is to be expected, and no new person is to be presented to us—such as a patriarch, a legislator, or a prophet,—each, it may be, great in character and position, but not entitled to our rapt and final attention. On the contrary, when we turn to Jesus Christ, the measure and stature of his 'fulness' is the Bible itself. We neither begin

with him in the 'book of his generation,' nor have we done with him when the wonders of his earthly story have been told. As he had a prior and divine subsistence with a train of mediatorial signs following, according to the earlier records, so has he a course of manifestation subsequent to his personal appearing, and founded on it. On this principle, the harmony of the earlier and later records of his Mediatorial Sovereignty is made singularly apparent: all are the radiance of one central body—the same essentially, but seen at vastly different distances and degrees of elevation, at different times, and by different observers—and also, under different conditions of the field of vision.

(2.) We should be reminded that, in agreement with the doctrine of progression, 'old things,' without altogether passing away, will yet 'become new.' As the law and the prophets were seen in the history of Jesus, so, again, is that same history to be opened and illustrated by an after vision from on high. It is evident from the character of the gospel notices, that they are not final, and self-interpreting; but that, taken apart, they are rather parables or proverbs, as Jesus called them, awaiting an after light, and an after sight, to understand. The Cross could hardly be said to tell its own story, and to unfold its depths of mystery to those who stood nearest to it—no, not even to the Virgin Mother, nor to 'the disciple whom Jesus loved.' The Godhead of this meek and lowly Sufferer must also have required a still stronger demonstration than even his mighty works and mightier words had cast upon it; since all had seemed to have been darkened

and lost in the catastrophe of his decease. He had apparently failed in founding a kingdom among even the men of his own race; while the wide, waste world beyond, had not so much as heard his name. His claims had been violently resisted, his sovereignty had been scorned by the judges of the earth; and Jew and Gentile had joined in crucifying 'the Lord of Glory.'

An inspired sequel to be expected.

Obviously, therefore, a counterpart to these facts accomplished is wanting—an office, at once corroborative and expository. We have Christ indeed, but not as yet Christianity. We have a power, and a rudiment, but not yet a creation: a nucleus, but not a system. Not only the words, but the acts of Christ make this manifest. When we catch the import of these phenomena (for such truly may we call them), and feel their inspiration, we not only wonder, but *expect*. We are brought to the very threshold of a new sphere, and are planted on the mount of vision. Nor are we more satisfied that Revelation should end with John than that it should end with Matthew. Is Jesus to be esteemed the fountain or the mere organ of prophecy? Is he to be regarded as a person supplementary to Moses and the prophets, or the 'Author and finisher of our faith'? Is he man merely, or God and Man? Is he 'the truth,' or but a preacher of it? On the answers to these questions must depend our views of the gospels, which may or may not be isolated accordingly from all antecedents and consequents.

If the human and anti-mediatorial view of Christ be adopted, the gospels are his memoirs simply, and contain the whole both of himself and of his religion:

and the bare idea of an after agency coming down from heaven to inspire men with the knowledge and homage of such a being, can be regarded only as falsehood and fanaticism. It is impossible to conclude otherwise. We might just as well require inspiration to instruct us in the prerogatives of Moses and Elias. While, on the contrary, if we hold the divine kingship of Jesus, it is obvious that such a view not only justifies but *demands a perfecting sequel to the four gospels.* We have not yet all before us: there is something wanting—something still reserved for another season, and another Power, to supply. The principle of germinancy which governs the entire Bible is here strikingly verified; and we wait to see what form it will take, and what results it will insure.

A divine Person necessary to connect Christ with the world.

(3.) If we steadily view the mediatorial sovereignty of Jesus as the substance of revealed truth, we shall perceive that a link is needed to connect his absent person, considered on the human side, with the world he had left, with the interests there to be maintained, and with the ends to be accomplished by his enthronement in heaven. On such a theory, and on no other, this link is indispensable. A personal and immediate reign of the Christ was the favourite notion of the Jews, as it is still that of many Christians; nor is there any possible solution of the mystery why this is not matter of fact, but that to such a *Power as the Christ this was unnecessary, and for many reasons inexpedient.*

No creature can represent him.

It is also clear, that if he truly reigns as God over the world, in virtue of his office as the Christ, he must do so either personally, or by delegate: and

it were nothing short of blasphemy to affirm that such delegate could be less than divine. A creature, or creatures, may represent creatures, or perform such offices of God as he is pleased to appoint; but assuredly, they can neither represent nor act *in the place of Him*, by doing such works as imply the possession of His attributes and name. But if there be indeed a Person demonstrably divine, who still is not the Christ, nor the Father that sent him, then may the Christ as Sovereign Mediator be adequately represented by that Person; and while he performs on earth the works proper to God and the counsels of mediation, his glory whom he represents is amply secured.

The dispensation of the Spirit Christ's crowning prerogative.

We also reach our loftiest view of the Messiah's sovereignty when we ascribe to it the right of sending such a Person. Such a power and such an act as this, not merely agree with, but serve to verify it most illustriously. The act, as the assertion of a right, is the crowning prerogative of the Mediator. It is something very different from, and incomparably superior to, any prerogatives over the creatures, since it appertains to the Divine Nature, and affects its *economical* aspects toward the universe. Hence, the dispensation of the Spirit is not only the crowning proof of the royalty of the Mediator: it is also the full revelation to us of the Divine Nature.

The theocratic character of Christianity dependent on the office of the Spirit.

Without such a divine Person as the representative of Christ on the earth in an administrative capacity, the New Testament would have been incomplete, and could have had no separate existence from the Old. If the person appearing as Jesus Christ were not, as we have maintained, the pre-

Christianity a form of Judaism without this character.

siding Deity of the Old Testament, and the author of its Theocracy, he could not have established a new Theocracy, as the Gospel affirms; nor could he have superseded the Jewish, which, on the contrary, still remains in force. The Power which could abrogate the one, must be the *same* which establishes the other. The doctrine of this older Theocracy was *the personally manifested* residence of Jehovah, and his direct administration of the kingdom of Israel—a doctrine dropped, and totally lost, if the same Person, though under new aspects, neither dwells among men as the head of his kingdom, nor is represented by *another Person acting in his name.* But if the theocratic notion of Christianity be abandoned, it can be nothing more, if so much as a bare modification of Judaism; a light in which it appears to have been regarded by many of its early disciples. It could have no *self-existence* whatever. But even could this be affirmed, Christianity must be viewed as a retrogression from the grounds of Judaism, because lacking its distinguishing glory —that of a *personal and immediate reign of God over his people.*

Dispensational advance lost if Christ has no personal representative.

From this consideration it is manifest, that the doctrine of progression would have been altogether traversed by events, and must, therefore, be abandoned, if *no agent vicarious to Jesus Christ* have followed his mission to earth, and his return to heaven. It is clear, that if he have on earth no representative and vicegerent, *personally* he has lost his hold upon it, that his reign is in abeyance until now, and that, *de facto*, his prerogatives are annulled.

It will be seen that this reasoning is founded on

the assumption, that the Holy Spirit is a PERSON, and not merely an influence or power from God. In truth, the argument is indirectly a very strong one for the personality of the Spirit, since on no other ground could he become a *Representative of Christ*, and a proper substitute for Him on the earth. The notion of a mere agency instead of that of an agent, may possibly consist with a Trinitarian, as with an Unitarian theology; but it is totally inconsistent with the *theocratic doctrine*, which is the true Christian doctrine, and with every notice of this Power scattered through both Testaments.

Personalities in the Godhead the distinguishing doctrine of Christianity.

In fact, throughout, Revelation is the doctrine of Personality, or rather of *Personalities* in the Godhead, as distinguished from that of its simple unity, which belongs to mere Theism. It is in *the development of this*, which we venture to call the fundamental teaching of Revelation, that its whole doctrinal system consists. Accordingly, there is as truly implied in the Christian doctrine a Mission of the Spirit, as there is a Mission of the Christ. In neither case is there *an agency merely, but a personal manifestation affirmed, which is made the basis or centre of agencies and their effects.* Personal relations originate a personal economy, with all its attendant proofs of personal distinction, presence, and acts:—*this is Christianity.* Of the more general but less direct agencies of God, such as Nature indicates, and Reason amplifies, Revelation is not appropriately cognizant: its reach is much more profound. 'The NAME' into which Christians are baptized is threefold, and is the basis of the profession; while it further intimates, that in this know-

ledge is found the entire mystery and glory of the gospel theocracy.

The personality of the Spirit demonstrates the glory of Christ.

It is important to perceive, that if the relation in which the doctrine of the Spirit stands to that of Christ is demonstrative of his divine personality, it reflects its evidence from this point, on the personal glory of the Christ himself. For, if it be true, as taught by our Lord, that he is not greater that is sent than he that sent him; and that, on this ground, he places the supremacy of the Father over himself as his Legate; it is surely legitimate to apply this statement to the case before us; and we may as truly conclude the supremacy of Christ over the Spirit, as we do the supremacy of the Father over both. He who has power to send forth, *not a divine influence, but a Divine Person into the world*, can, assuredly, be himself no creature, but must hold, as to personality, a mid-relation between the Father and the Holy Ghost; and must also be presumed to be invested by the Father with official prerogatives not necessarily involved in his personal relation to Himself, but because in him He is 'well pleased.'

Proofs of Christ's prerogative as the Sender of the Spirit.

Hence, it is pertinent here to adduce the proofs that this glorious prerogative does appertain to the Christ; though the doctrine of analogy on which these observations are founded, may of itself be deemed sufficient.

Intimations of it in the Old Testament.

(1.) Let it be noted, that the intimations of this truth are found in the earlier portions of the Old Testament, and may be very clearly traced downward to its close. It will be recollected that the doctrine of mediatorial sovereignty, as established by these records, requires us to recognise the acting

Deity of the Old Testament as the Person holding this sublime and benignant office toward the world. When, therefore, we find him—in respect to a race of apostate men, doomed for their wickedness to be swept away by a flood—saying, '*My* Spirit shall not always strive with man,'[1] we recognise at once the language of a Being asserting his supremacy over the Spirit; for he declares that henceforth he will inhibit his action upon these rebellious creatures, just as heretofore he had assigned to him the office and work of kindly contention with them: and he inhibits and recalls His Spirit accordingly, as a preface to his intended execution of judgment upon them. That this doctrine is no conjecture, is evident from St Peter's comment on this same passage: by which also, says he, 'he went and preached to the spirits in prison.'[2] In this instance, Noah is to be viewed as his commissioned servant, forewarning these 'spirits in prison,' or in ward—that is, persons subject to an impending judgment of destruction.

The preaching of Noah.

Further, the Being who inspired Noah with a message of warning with the view of turning these 'spirits in prison' from their sins, and who also enforced his message by an action upon their consciences, though in vain, is expressly said to be the Spirit sent forth by Christ; so that he himself might be said to preach by Noah, because this was done by his authority, and by His Spirit. No other interpretation of these singular words is consistent either with the doctrines of the New Testament, or with the narrative in Genesis, on which these words of Peter are based. So understood, the passage in

[1] Gen. vi. 3. [2] 1 Peter iii. 19.

PART II. CHAP. XIII.

Genesis is a most important testimony to the general truth of the doctrine of mediatorial rule. It proves beyond controversy that such a rule was established over man during the ages before the flood,—that it was not a promise and a prospect merely for distant times, but ever rife in remedial provision and efficacy,—that its capital prerogative was to send forth the Spirit to strive with men, even when their rebellion was grown desperate,—and finally, that this gracious office of the Mediator was exhibited in the form of a testimony by means of a succession of inspired men.

The appointment of the seventy elders.

A second example to the same purport occurs in Numbers :[1] it relates to the memorable institution of the seventy Elders to be assessors unto Moses, and to share with him the business and the honours of the government of Israel—an event which gave rise to the grand Council of the nation, which appears to have survived all its changes, and was in existence in the age of our Lord and his Apostles. The passage reads thus : 'And I will come down and talk with thee ; and I will take of the Spirit which is upon thee, and will put it upon them.' So again, 'And the Lord came down in a cloud, and spake unto him, and took of the Spirit which was upon him, and gave it unto the seventy Elders : and it came to pass, when the Spirit rested upon them, they prophesied, and did not cease.' These words can hardly be read without suggesting a striking resemblance to the effects of the Spirit's outpouring on the Apostles on the day of Pentecost. But the point before us is the identity of the Person to whom both acts are to be attributed : it is the Lord

[1] Chap. xi. 17.

in the cloud who takes of the Spirit that was upon Moses, and gave it unto the Elders appointed to assist him. It is not to be questioned, that this Person was the God of Israel, the Angel-Jehovah, whose legate Moses was, and who appeared to him as the Saviour and King of Israel from the beginning. This Person, we have shown, was the Messiah of prophecy, and consequently the Christ of the New Testament. Hence, we have here a second clear example of the Mediator claiming the sovereignty of the Spirit, and of his employing the Spirit in the government of his Church, by bestowing on its rulers the gifts of inspiration.

The Holy Spirit given to Moses.

A third instance follows, from Isaiah,[1] of the office of the Holy Spirit in connection with that of the Sovereign Mediator as the 'Angel of His presence.' The fair construction of this section obliges us to allow that the Holy Spirit is introduced here both in his relation to God and the Christ,—that the former is called the Saviour, and that the Christ is distinguished from him as the 'Angel of His presence.' Further, it is plain that he against whom the Israelites rebelled, and whom they vexed, was the Spirit of God. But the passages following do not admit of this construction: they clearly belong to the 'Angel of His presence,' and recognise him as the immediate author of the Spirit's gifts. 'Then he remembered (that is, Israel, after his sin had been visited) the days of old, Moses and his people; saying, Where is he that brought them up out of the sea with the shepherd of his flock? Where is he that put his Holy Spirit within him?' It is clear from this reference to the passage of the sea

[1] Chap. lxiii. 10.

that 'the Angel of his presence' is the person after whom the penitent Israelites are said to inquire, who went before them in the wilderness, and dwelt among them afterwards; that the shepherd of his flock is Moses; and that he is said to have put his Holy Spirit within him, agreeably with the teaching of the two scriptures before quoted. It is obvious, therefore, that as to commission Moses to be the shepherd of his flock was the prerogative of the Angel-Jehovah in his capacity of chief shepherd; so to put his Holy Spirit within him is here expressly affirmed to be his prerogative also. It is scarcely necessary to add, that this twofold ascription of the Spirit and his mission to God and the Mediator, is in entire accordance with the language of the New Testament, and with the doctrine we have sought to establish, namely, that of a developed unity of the truth, in virtue of which the *principles* of the New Testament are all along anticipated, and thus the more gloriously verified.

The prophetic Spirit called the Spirit of Christ.

(4.) It is to be regarded also as a point settled by the authority of St Peter, that the prophetic Spirit was in a very special sense the Spirit of Christ. He is said to have 'testified beforehand of the sufferings of Christ, and the glory that should follow.'[1] Undoubtedly the appellation 'Spirit of Christ' is not here to be understood of the subject-matter of the testimony as being the sufferings of Christ, nor as given to the Holy Spirit simply on the ground of this testimony; but on account of his *personal subordination* to the Sovereign Mediator, and precisely in the same sense as he is mentioned in the passage in Genesis, where he is called 'My Spirit.' The

[1] 1 Peter i. 11.

appellation is evidently given him by anticipation, and in a similar sense to that in which Moses is said to have 'endured the reproach of Christ,' or the Israelites in the wilderness are said to have tempted him. *But this anticipation is founded on a real antecedent relation of the Spirit to the Mediator, both official and personal; and it supposes the identity of the person of the Mediator with the Jesus Christ of the New Testament.*

A class of scriptures is now approached which leads us a step in advance of those already cited: they are of a promissory and prospective nature; and while connecting the gift of the Spirit rather with the sovereignty of God than with that of the Mediator, they are not in the least degree inconsistent with the foregoing statements. We refer, for instance, to Isaiah:[1] 'For I will pour water upon him that is thirsty,' etc. These words may be taken in several senses: either as a promise of the Spirit to some future generation or generations of the race of Israel; or, as more particularly referring to the blessing of God in the gift of his Spirit to the christian church; or, as more especially containing the great promise of the Spirit to the Messiah himself under the names of Jacob and Israel—the promise so often described in the New Testament as that of the Father.

A second passage occurs in the same prophet,[2] also capable of a threefold interpretation; but which may be viewed with equal propriety, as 'the promise of the Father:' 'As for me, this is my covenant with them, saith the Lord; My Spirit that is

[1] Isa. xliv. 3. [2] Isa. lxi. 21.

upon thee, and my words that I have put into thy mouth,' etc. To these we may add the promises found in Ezekiel[1] and Joel;[2] the latter more especially, as being rendered of so much importance by the quotations of the New Testament.

Not inconsistent to ascribe this sovereignty of the Spirit to the Father or the Mediator.

These passages are not adduced as unequivocal examples of the sovereignty of the Spirit as ascribed to God rather than to the Mediator; for they are all capable of an interpretation even in surface harmony with the preceding class of scriptures: yet on the assumption that they are not, they are easily resolvable.

(1.) By remembering that there is no inconsistency in ascribing this Sovereignty to God, or the Mediator,—so it may be equally appropriate to both in different respects: a position thoroughly confirmed by the evidence of the New Testament.

Christ in his human character, not in his pre-existent Sovereignty, referred to.

(2.) By observing that in all such passages as seem to attribute, or do really attribute the sovereignty of the Spirit to God emphatically, the messianic and human characters of the Mediator are then presented to us; and not simply, if at all, *his pre-existent sovereignty*. Hence, they are not to be understood as relating to his original attributes as a mediatorial sovereign, which are the basis of his office, but to his *human, acquired, and completing prerogatives*. These, while not separate, are yet distinct from the former; regarding him in his creaturely condition, and as dependent on the stages of his human history. For example, the Christ as 'the Son of David,' could not as the heir, albeit antitype of the royal house, anoint himself—that is, bestow his own Spirit on himself. This implies a paradox:

[1] Ezek. xxvi. 23. [2] Joel ii. 28.

therefore, the Spirit must be matter of promise and gift by another—the Father. Thus, too, the congruity now advocated, relates to the endowments and agencies of his earthly ministry, since by becoming man 'he took upon him the form of a servant:' so that in this case, it becomes also plain, that the promise of the Spirit, reserved for fulfilment, till as man, or God-man, he returned from earth to heaven, may with equal propriety be represented as the reward of his all-redeeming work, inasmuch as it was the bestowment of his official plenitude.

The course of the Spirit identified with that of the Christ.

These several views all harmonize in one conclusion—namely, the right of emission of the Spirit inherent in the Sovereign Mediator from the beginning, either by right of original prerogative inseparable from his person as Mediator, or by successive delegation, in token of the Father's complacency, and for the demonstration of his glory *in his human character*. All the scriptures before adduced, or which may be selected from the body of the records respecting the gift of the Holy Spirit to men, are resolvable by one or other of these principles. The entire course of the Spirit is identified with that of the Mediator, and the Christ. It is identified with his pre-existent administration—traced in his human history—and the great promise of his consummated official elevation.

The 68th Psalm (18th v.), a prophecy of the gift of the Spirit by Christ.

There is one passage in the Psalms,[1] introduced by St Paul into his Epistle to the Ephesians, which seems to combine these views of the Messiah's sovereignty of the Spirit very strikingly: 'Thou hast ascended up on high, thou hast led captivity captive: thou hast received gifts for men; yea, for

[1] Psalm lxviii. 18.

the rebellious also, that the Lord God might dwell amongst them.' The Person here addressed is clearly the God of Israel, the Angel-Jehovah, so commonly celebrated in inspired song as the Saviour and King of Israel, who then dwelt among his people in the tabernacle. This is evident also from the fact that the Psalm was composed for the festal day when the tabernacle was brought up from 'the fields of the wood,' to the place David had prepared for it in Jerusalem. Hence, the reference which St Paul makes to it as relating to the Christ is verified by the history, as well as by internal evidence. But the Ascension upon which the Spirit of inspiration fixed its eye, was not the event immediately before the nation: this was but a type of a more distant and glorious ascension, not to the heights of Zion, but to 'the heavenly places,' where, as a returned conqueror, this same Jehovah is represented as receiving 'gifts for men,' and as showering them down from heaven, to the intent 'that the Lord God might dwell among them'—that is, might establish his new, spiritual, and everlasting kingdom of heaven on the earth. Here the divine and human are seen to blend in the ascended Mediator; or, to use St Peter's expression, he appears as both 'Lord and Christ'—the Angel-Jehovah the God of Israel, and the Messiah of after times. He is beheld as exalted to absolute supremacy, and as sending down, in proof of this, the gifts or powers requisite to establish his kingdom in the world, as well as to demonstrate the truth of his unseen supremacy.

Thus, in this single prophecy, are we presented with a perfect summary of the doctrines of the Old

and New Testaments with respect to the Holy Spirit, in connection with the Christ. His pre-existent, and his messianic attributes, combine in the assertion of one prerogative, as they had done in the consummation of which this prerogative was the fruit—the right of sending the Spirit to the world, its consequent exercise in the bestowment of gifts; and in the result of both—the establishment of his kingdom over the 'rebellious' world.

With this luminous scripture, our notices of Old Testament teaching on this subject close. In pursuance of the purpose to evince that the mission of the Spirit is vested in the Christ, we now trace the current of this same doctrine through a few passages of the gospels. Omitting those which have a personal bearing on the Christ, and have been noticed already, we turn to those which assign to him the sovereign direction of the Holy Spirit.

The testimony of the Baptist.

The words of the Baptist are too familiar and momentous to be forgotten here: 'He that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost, and with fire.'[1] The collation of this passage with the residuary discourses of the Forerunner, establishes the fact, that his mind was absorbed in the contemplation of the majesty of Christ as 'the Son of God,' 'the Lamb of God,' and 'the Bridegroom' of the Church. He had witnessed the personal descent of the Holy Ghost upon Jesus: he had heard the voice of the Father attesting his divine majesty, and was profoundly instructed in the nature of the Messiah's office and work. Thus instructed, he declares the capital

[1] Matt. iii. 11.

prerogative of the Christ to be this—to baptize his people with 'the Holy Ghost, and with fire.' It was unbecoming his divine Majesty, to employ the elements of the world, or to administer creature influences of whatever sort, as it became his servants to do. It befitted him as Lord, and was the assertion of prerogative, distancing all other displays of it, to administer a power personally divine, under the similitude of fire. The language is an allusion to the fire of God, which in old times came down upon the altars and sacrifices of his people, and which, in the tabernacle and the temple, was the symbol of the divine Presence. What the fire was from time immemorial to the devout, that the Holy Ghost was to be to the disciples of Christ, only inconceivably more glorious, inasmuch as the gift was not to be symbolic, but real—not material, but spiritual—not congregational, but personal—and in the nature of a soul-indwelling, an all-vitalizing and purifying presence of God the Spirit. If this illustration be admissible, it shows how sublimely the visibilities of the ancient Theocracy as symbols, are embodied in the blessings of the new; and how necessary it is to hold and to apply the doctrine of a personal identity between the headships of both, to enable us to see the congruity, force, and beauty of this great evangelical promise, 'He shall baptize you with the Holy Ghost, and with fire.'

The advent of the Spirit our Lord's aspiration and end.

A second passage of the same import is found in Luke: 'I am come to send fire on the earth; and what will I if it be already kindled?'[1] It is plain that by 'fire,' we are to understand, as in the former passage, the gift of the Holy Ghost: that

[1] Luke xii. 49.

the mission of the Holy Ghost is set forth as the end of our Saviour's mission to the world; that the right of mission is vested in him on the world's behalf; and that this mission of the Spirit was dependent on his accomplished sufferings, and so delayed until his return to heaven. No words can more expressly testify to the truth of our doctrine. Jesus declares that it is himself who is to send this 'fire' on the earth; and that his own enlargement or plenitude, officially and as to his kingdom, should be the immediate consequence of his accomplished baptism, and the lapse of this divine fire from heaven upon the earth: 'How am I straitened until it be accomplished!'

The promise of the living water.

A third passage occurs in John: 'In the last day, that great day of the feast, Jesus stood and cried, If any man thirst, let him come unto me and drink.'[1] Comment here is scarcely necessary: the words themselves declare the doctrine contended for; namely, that the Christ is 'the fountain of living waters' to believers; or rather, the Being who presides over this fountain, directing where its waters shall flow, and whom they shall visit and refresh. The language, taken apart from the subjoined exposition of the Apostle, that 'this spake he of the Spirit,' could not have been expounded by referring it to the mere gift and reception of Christ's doctrine. It would have been hyperbolic and exaggerated in no ordinary degree, had nothing more been intended than this; not less so than if we should understand our Lord's expressions, such as eating his flesh, and drinking his blood, as meaning a relish for his teaching, and not a true and

[1] John vii. 57.

living communion with *his person*. The words plainly promise a living emanation from himself to the innermost nature of his followers. He promises to be to them what the Jehovah of the Old Testament was to his people—a 'fountain of living waters;' which could only be fulfilled by his imparting to them the gift of his Spirit.

The reference also in the passage to 'the Scripture,' is strikingly illustrative of this truth; for by this our Lord meant to teach, that the promise he then made was in accordance with the voice of prophecy generally, and was, in fact, its entire scope and mystery. It does not appear that he alluded to any particular prophecy, but to the scope of all its teaching so far as the office of the Christ is concerned, and his prerogative of sending the Spirit. This high sovereignty of the Christ as to the Spirit is so clearly the scope of prophetic teaching, that our Lord deemed an allusion to it sufficient; merely directing the attention of the multitude to that which it concerned him to testify, and them to believe—namely, his own Messiahship, and consequent power to bestow upon his nation this great gift of promise, symbolized by the ceremonies of the hour, and the anthem from the prophet: 'Therefore with joy shall ye draw water from the wells of salvation.'[1]

The mission of the Spirit the crowning attestation of Christ's supremacy.

We now approach the passages found in John.[2] A more particular examination of these will be necessary subsequently: here it is appropriate to notice them only so far as they stand related to the point under consideration—the sovereignty of the Christ with respect to the Holy Spirit. His mission

[1] Isa. xii. 3.

[2] John xiv. xv. xvi.

is made in these the crowning attestation of Christ's supremacy. The first in our order of notice runs thus: 'And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of truth.' In this instance, with a view to mark the supremacy of the Father, and to connect the gift of the Spirit to his followers with his accomplished baptism and return to heaven, our Lord represents the gift as coming to them in the way of favour to himself; which is but an intelligible way of representing so high a matter to men overwhelmed with sorrow, and but in the infancy of their spiritual life. The passage is full of human affection, as is the entire discourse, which seems to have somewhat misled our translators when they render Paraclete by Comforter—a word undoubtedly of very inadequate meaning here, though there is so much to recommend it in the strain of this discourse. Here our Lord, as a Comforter, represents himself as carrying up with him into heaven the burden of his sorrowing disciples, and as an all-prevalent, sympathizing friend, asking for them of his Father a gift more than equivalent to his own personal presence. This praying the Father on their behalf is identical with that act of praying for dominion over the nations ascribed to the Christ in the second Psalm, and intended to mark the origin and era of his consummated plenipotency as the King seated on the 'holy Hill of Zion.' In neither case do we understand the words in a strictly literal sense, but as marking the fact, that the supremacy of the Christ followed the consummation of his redeeming work, and in token of the Father's complacency.

The whole strain of discourse immediately following strongly corroborates this doctrine of mediatorial supremacy with respect to the Spirit. Even his appellations, 'Comforter,' or more properly, Advocate, and 'Spirit of Truth,' are, as will be afterwards shown, purely official; referring to his mission as the Spirit of Christ: teaching that he was even then with the disciples in the person of their Lord, and should be in them hereafter, in the fulness of his presence and power; that when so visited, Christ himself should come to them: that his divinity and supremacy should then be most fully demonstrated; and that, finally, he and the Father should thus come to them, and make their abode with them. These are all modes of expression so declaratory of the divine supremacy of the Christ, that nothing but inadvertence or prejudice can fail to detect this teaching.

To attest Christ's glory as head of the Church, the great end for which He is sent.

Verse 26 of the same chapter, while, in common with verse 11, it represents the office of the Christ as *intermediate*, not primary, with respect to the mission of the Spirit, is even stronger for our doctrine than the former, since here the Father is not represented as sending the Spirit at the suit of Christ, but in *his name:* an expression which not merely signifies that Christ is the cause or motive of this act of the Father, but the very end; that the Spirit is sent to attest his majesty and his claims, to act in his name, and to advance his glory as the Saviour of men, the Head of the church, and the Lord of the universe. Thus, to send the Spirit in his name, though it be the act of another, is equivalent to his being sent by the Christ, in whose name he is appointed to act; if, indeed, we ought

not rather to infer even the superiority of this warrant, as importing the addition of his Father's glory to his own; agreeably to our Lord's words when describing his final advent to judgment.

The Sovereignty of the Spirit not exclusively appertaining to the Christ.

In John[1] we have the recurrence of the promise of the Spirit, remarkable as differing from the former two in this, that it expressly ascribes his mission *to Christ himself*. 'But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.' From a collation of these testimonies, it is plain, that in whatever senses, and for whatever reasons, the sovereignty of the Spirit appertains to the Father, nevertheless this sovereignty also appertains to Christ as the Mediator, by virtue both of his original and of his acquired rights; and that, therefore, the expressions which refer the mission of the Spirit to either, are of equivalent import with respect to our doctrine of Sovereignty, being, in fact, but different ways of enunciating with more emphasis the same all-important truth.

The ascension of Christ necessarily antecedent to the coming of the Spirit.

In John[2] occurs the final promise of the Holy Spirit by the Saviour, previous to his suffering and death. In this, the words are, if possible, still more decisive. 'Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.' Here the coming of the Spirit is not represented merely as to follow the departure of Christ, but as an event dependent on it. It is a *sine quâ non*, reminding us of two individuals so intimately related, and combined in interest and action one with the other, as

[1] John xv. 26. [2] John xvi. 7.

to regulate their local positions in respect to each other. If the one be here, the other must be yonder. Such is (to illustrate the truth familiarly) the notion furnished by this scripture respecting the personal and official relations of the Christ and the Spirit. The former must have completed his work in the world and have returned to heaven, ere the latter could move downward to the scene of his mission. So far from being moved by any creature suit, he cannot even recognise the right of the Christ to constrain him hither, while he himself keeps the field. He must ascend in person to his dwelling-place, and, clothed in official plenitude, personally send Him from above, otherwise the glorification of the Christ remains unattested, and the Church unbaptized with the quickening fire. 'But if I depart, I will send him unto you.'

The promise of the day of Pentecost.

Two remaining passages only, in the gospels, require remark. The first is in Luke.[1] 'And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.' This promise derives interest, both from its having been spoken after the resurrection, and from its specific form as to the place; and, as we elsewhere learn, the season of its fulfilment. 'Ye shall be baptized with the Holy Ghost not many days hence.'[2] It seems to have been delivered to the assembled Apostles on the eve of the Ascension, and to have given birth to that spirit of expectation and prayer which so powerfully animated them during the ensuing brief interval between that event and the day of Pentecost. That our Lord's words enjoining upon them prayer in his

[1] Luke xxiv. 49. [2] Acts i. 5.

name, as they occur in his communings with them before his passion, chiefly had respect to this great promise to be fulfilled after his departure from them, seems highly probable. The language of these passages is singularly broad and comprehensive. 'If ye shall ask anything in my Name, I will do it.' 'Whatsoever ye shall ask the Father in my Name, that will I do, that the Father may be glorified in the Son.'[1] This language is obviously adapted to the great promise of the Comforter. It certainly cannot be construed as giving an unrestricted right of petition, except in the light of this promise, and in that of the event as matter of inspired history. These commands were remembered and taken up by the Apostles after the Ascension, and were wonderfully responded to by their Author in that gift which alone, and of itself, is the plenitude of all human weal, and, in consequence, the scope of all legitimate petition.

The disciples receive the antepast of the Spirit from Christ.

The second passage, found in John,[2] is also striking, as containing, with the renewal of the apostolic commission, an accompanying act of inspiration, or, more properly, its symbol and pledge from the Saviour. 'He breathed on them;' accompanying this action with words expressive of its import: 'Receive ye the Holy Ghost.' This act was the gentle breath which waxed into the gust of Pentecost, probably experienced in the same place. In all likelihood, this breathing, which symbolized the gift of the Spirit, was the first life of prayer in the disciples, and the antepast of the gift itself. It opened to them both the heart and the resources of the Mediator, and was even more an aspiration than an inspiration. His own divine yearnings, unquenched

[1] John xiv. 13, 14. [2] John xx. 22.

by death and the grave, were far more than resuscitated by his return to life, though he was still straitened until his promise should be accomplished.

Thus, this initial and imperfect inspiration of the Spirit by the Christ, made way for and insured the final and all-perfect baptism from 'on high.' As in the course of Creation, when the Eternal Word of the Father first spake, so was the Spirit now sent forth on a still more glorious mission; and he began to move the hearts of the disciples in the 'upper room,' as he did 'the face of the waters,' ceasing not to stir them till all suits for his plenitude breathed into them in that hour, were fulfilled in the wonders of the pentecostal morn. No act, or form of words, could more strikingly reveal the relation of the Spirit to Christ, or the disciples, to whom they were directed. It signified that the Spirit was the Agent of Christ, outgoing as it were from his deepest nature—his own very soul and breath—alike proceeding from him as from the Father; so that to impart this unto the disciples, was to impart to them of his own fulness, and to endow them with prerogatives the most transcendent, and otherwise incommunicable to creatures.

The day of Pentecost, its similitude to the giving of the Law.

Finally, we place these scriptures of both Testaments in the light of the event to which they unitedly refer—the day of Pentecost; and we find them all illustrated and confirmed by the language of fact. As for that event, it stood alone in the national history of a people throughout distinguished by the marvellous. It had its similitude, indeed, in the giving of the Law which the day commemorated, and in the consecration scenes both of the tabernacle and of the temple. In these instances, there were strange

manifestations of God: a Law was given, and an altar and a dwelling-place sanctified by Jehovah's presence in flaming fire; but in none of these were gifts bestowed like those shed upon the Apostles—no power to speak with tongues, to work miracles, to comprehend the greatest mysteries at once—or to exhibit what was greater than all, the Shechinah of a complete moral transformation to the multitudes around them. Here also, there was no circumstantial conformity with national records, no authoritative gathering of the witnesses of so august a display of the divine glory, as when the people were summoned to meet God at the foot of the mount; or as when Moses gathered the seventy elders, and the Lord came down in the presence of the congregation, and put his Spirit upon them. On this occasion, the Spirit came down instead of the Lord who appeared in the tabernacle, in order to represent, and to act for, him.

A new manifestation of God to the world.

In this view, it was *an entirely new manifestation of God to the world.* The subjects of it were not the recognised prophets of the nation, but the ambassadors of Christ—not the exponents of an old, but the founders of a new religion. The authorities of the nation stood aloof from an event which glorified him whom they had crucified. Confounded and dismayed for a moment, by his disappearance from the sepulchre, they had endeavoured, nevertheless, to assure themselves of a triumph which would rapidly efface every vestige of popular impression adverse to their policy. Few, powerless, and panic-stricken, as was the band which the crisis had scattered to their homes,—and which, when assured of the resurrection of the Master, was still left in

isolation, and without ability to vindicate his claims in the face of his adversaries,—what help remained to them, or resource to him, to vindicate his insulted majesty, and to bear down on impiety and blasphemy with even a greater array of prodigies than those of his personal history? Obviously, only such a demonstration was possible as was in accordance with the event. The Person withdrawn from the scene of his sufferings,—what demonstration, in harmony with his character and mission, can be imagined so decisive as the descent of the Holy Ghost upon his residuary representatives—known to have been his personal friends and ministers, up to the time of his separation from them,—a descent, in the very place and circumstances, in which he had left them, and almost immediately after the separation had occurred?

A public attestation of the ascension and resurrection.

On the supposition that the descent of the Spirit on the disciples was the act of Christ, it was a solemn public confirmation of his resurrection, and of his return to his glory. It was far more than the attestation of his mission to earth, in any inferior character to that of a Sovereign Mediator, since his resurrection and ascension were quite demonstrative enough of any *subordinate aspects* of the Christ. The descent of the Spirit *for such a purpose* was unnecessary, and altogether disproportionate. It could not be thought worthy of the Holy Ghost *as a divine person*, to be the representative of *a creature Christ* on earth; to act *in his name* rather than his own; and to employ his attributes in the service and for the glory of another less than God, *and naturally subservient to Himself.*

This descent, therefore, rightly regarded, could

be nothing else than the proclamation of the Messiah's divine plenipotency as now seated on the throne of the Father, and as the head of the new catholic and everlasting theocracy on earth. He is thus declared by more than a voice from heaven to be the Lord's Anointed; and his first royal act when enthroned is singularly apposite—namely, to anoint his human representatives to be the heralds of this truth to the nation, and the world: in this lies the gospel 'of great joy to all people.'

The reign of the Holy Ghost vicarious and perfecting.

According to this view, the reign of the Mediator is the reign of the Holy Ghost: the reign of the latter is simply the divine counterpart of the former, revealing at once the fact and its import,—it is both *vicarious and perfecting.* By this event, as far as an economy can extend, the Godhead is brought nearer to the world of man and to the Church than before; and this relation is insured so long as this economy holds good. *The Spirit is the intermediate Power between Christ and man, as Christ is the intermediate Power between the Spirit and the Father:* and no knowledge of Christ is possible to man without the Spirit, as none is possible of the Father without the Christ. On the day of Pentecost, he directed the course of his Spirit to those assembled in the 'upper room,' as he had before 'breathed on them;' and to this hour, he maintains the same prerogative. He raised up out of the vast valley of surrounding death, the first great prophets of the Resurrection, whose voice still floats over the face of the slumbering world—that the dead may 'hear the voice of the Son of God, and that they who hear may live.'

CHAPTER XIV.

THE MEDIATORIAL SOVEREIGNTY OF CHRIST THE TESTIMONY OF THE HOLY SPIRIT.

The Apostolic Ministry.

The work of the Spirit in the Apostles personal and ministerial.

HAVING established by an array of Scripture proofs the Sovereignty of Christ with respect to the Spirit, and that the true position of the latter is that of a self-subordinate and vice-regal Power commissioned and prepared to sustain the honours of the Christ; we now turn to the official actings of this Power in support of this view, and to the harmony of these as essential counterparts of the Christ's prerogatives. This task may be satisfactorily accomplished by means of a twofold inquiry,—namely, what was the nature of the Spirit's office *in* the Apostles; and what the nature of his office *by* them? The one comprehends all his visitations, and their effects on the Apostles personally — the other, these effects made transitive through them to the world.

The first, rather technically expressed, is the manifestation of the Spirit *to* the Apostles. It may serve to open this point, if we revert to the passages in John containing the promise of the Spirit, as undoubtedly these supply the texts of all his after discourses by the Apostles.

In the first words of promise dropped from the

Titles, 'Comforter' and 'Spirit of Truth.'

lips of Jesus, the official titles of the Spirit are added to that which we deem strictly personal: these are, 'the Comforter,' and 'the Spirit of Truth.' In succeeding passages drawn from the same chapters, the operations corresponding with these official titles are very fully given. He is said to be empowered to lead the disciples 'into all truth;' to teach them 'all things;' and to bring 'to their remembrance' whatsoever Jesus had said to them. His operations also on the mind of the world are briefly, but comprehensively, stated: he is 'to convince the world of sin, of righteousness, and of judgment.' These titles, however, demand a prior notice—the 'Comforter,' and the 'Spirit of truth.' Here, undoubtedly, our translation is faulty; for it applies to the term Paraclete a meaning simply secondary and implicit. The word means an advocate, patron, or guardian; particularly one called upon to stand by, to plead for, and uphold another in a cause; which, but for him, might be utterly gainsaid and ruined by an adversary. This is its literal meaning, which having been somewhat garbled by the introduction of the word Comforter, these promises, in their application to the Holy Ghost and the history of his action, are obscured and enfeebled.

Advocate a better rendering.

That Advocate is the proper word here, is plain from the fact that our Lord makes the Spirit but his own Paralogue. For he says, 'I will pray the Father, and he shall send you *another* Comforter.' Now John, who wrote down by the Spirit's own direction these promises, as well as heard them, understood Jesus as speaking of himself in the character of an Advocate; for he uses the same word

in his first epistle, when setting forth the office of the unseen Christ: 'We have an Advocate with the Father,'—not a Comforter; for he is, agreeably to this office, set forth as an Intercessor with the Father for the pardon of lapsed believers. If this, then, be the office of the Christ in heaven, this is the office of the Spirit on earth.

Christ an Advocate on earth—the Spirit empowered to take his place.

Besides, a glance at the Saviour's history proves that he was not literally a Comforter, but an Advocate,—'the true and faithful witness,' as John terms him—the pillar and bulwark of 'the Truth.' What a comment is his whole teaching and history on this one word, Advocate! Not to add, that to his personal attendants he stood peculiarly in this relation; and that they felt how safe they were, amidst all disputation, reproach, and peril, under the shadow of his wings. Hence, it is obvious that the promise of Another who should come in his own very stead, amounted to this—that his Representative should be to them what he had been before, the reflex of himself when hidden from their sight. As he would then become an Advocate with the Father for the world, but especially for the Church, so should the Spirit be as the noontide of his glory to them, who for a while could not ascend into heaven to behold it there. But to behold that glory would be as superfluous as it was impossible to our mortal nature, because Another equally divine, and therefore infinitely sufficient, commissioned to take his place, should be, officially, far more than equivalent to even a glorified Christ in his absence, if, indeed, such a phenomenon on earth were possible. Such an Advocate could not but be, in a superlative sense, 'the Comforter,' the very voice of

the Shepherd in the soul, a fount of life and joy, and a resistless pleader for Christ and his truth in the world.

The Spirit the Revealer.

In this view of his office as the Advocate, we perceive the import of his other title, 'the Spirit of Truth,' which, while founded on the essential rectitude of the divine nature, is evidently appropriated to the Spirit as he is the *Revealer*, as well as the Source, of truth—the sole author to the disciple of the knowledge of Christ. To him it appertains to uncover the whole firmament of evangelical doctrine, and to fix the horizon of spiritual vision to the children of light. His Advocacy for Christ is carried on simply by the exercise of his truth-giving prerogatives—His omnipotent energy enthroning 'the truth' in souls—as well as imprinting it in the forms of an external record. He, as 'the Spirit of truth,' stands for Christ against Satan; as St John declares in his epistle, contrasting them as 'the Spirit of truth, and the Spirit of error;' and as those who, in this relation, stand for the two great representatives or advocates of sin and holiness, good and evil—the one destroying by his lie, the other saving by His truth, that is, by powerfully unfolding the name and behests of the Sovereign Mediator.

This will appear yet more strongly to be the meaning of the official titles of the Spirit, when his operations are regarded conjointly with them. He is promised to the disciples in the capacity of 'Advocate,' and 'Spirit of Truth,' as their great teacher and remembrancer in the words of Jesus. He was to indoctrinate them fully in the mystery, as well as history, of himself, and his religion—to

make them masters and teachers of this sublime science to the world. Where the Master left off, the Spirit was to take up the glorious theme: to complete the lessons, and to perfect the scholars. His inditing was to be, at once, so direct and full, that nothing could be added—nothing lacking.

When the kindred passage is considered, we find it more ample in particulars, but the same in substance. It contains a broad statement respecting the operations of the Spirit upon the Apostles, and upon the world. As to the former, our Lord had said, 'He shall not speak of himself; but whatsoever he shall hear, that shall he speak. . . . He shall glorify me; for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, he shall receive of mine, and shall show it unto you.' This luminous scripture, besides thoroughly authenticating the Mediator's sovereignty of the Spirit, as thoroughly settles the character of his operations in his Office. 'The truth' which the Spirit was to teach is the truth of Christ: he is not to speak 'of himself'—that is, he is not to declare things beyond his province as defined by his commission; and it is not a little remarkable that our Lord employs, to denote the Spirit's office in relation to himself, similar language to that which he employs when describing his own official relation to the Father. 'I can of my own self do nothing: as I hear, I judge.'[1] 'The word that ye hear is not mine, but His that sent me.' The ideas of personal subordination, and of official work, are, in both instances, the same. Here the Spirit is represented as a middle person between

[1] John v. 30.

Christ and his Apostles, and as his Legate or Advocate in their minds. He simply speaks the words of Another: he reveals the name and glories of the Christ; and his business is to train and qualify the servants of Christ, to found and settle his kingdom on the earth.

The Apostles the organs of the Spirit.

The same office is amplified in the context; and it is not to be overlooked that the word rendered 'convince,' in respect to the world, precisely answers to that of Paraclete or Advocate. It means the act of impleading, controverting, and utterly routing the adversary by showing up his sophistry and wickedness. No term could have been chosen so apt to signify the office of an Advocate, and that Advocate a divine one—employed to maintain a holy cause, and to carry it in spite of all the artifice, falsehood, and violence employed to destroy it by Satan and his emissaries. This Advocate was to bear down upon them by the lips of the Apostles with such a flood of facts and truths, that they should become powerless and panic-stricken beneath the onslaught; agreeably to our Lord's words, 'It is not ye that speak, but the Spirit of your Father which speaketh in you;'[1] and again: 'I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor to resist.'[2]

The Spirit's advocacy, thus expressed by the word rendered 'convince,' was to charge home upon the nation the guilt of regicide in crucifying the Christ, the Lord's Anointed. It implied, therefore, a demonstration of his 'righteousness,' that is, of his character and prerogatives, as of one who

[1] Matt. x. 20. [2] Luke xxi. 15.

had passed before their eyes on the stage of earth, and had since been enthroned in heaven. Christ was not among them to appal them by the spectacle of his wounds, to terrify them by his threats, or to invite them to his mercy; but his Advocate, the Spirit, appeared *for him* in the persons of the Apostles, and in their pleadings before the rulers of the nation.

Henceforth, progressive amelioration the law of the world.

The same Spirit was also to show the 'judgment' passed upon the 'Prince of this world,' and to uphold it by certain irrefragable testimonies. That judgment is, by our Lord's words, declared to be the deposition of the princedom of evil over the world—of the power to prevail over men by fraud or force in an unbroken course of empire from age to age, grounded on the apostate nature of man, and by means of the various elements and forms of his social development, notwithstanding all pre-existing checks which the divine goodness had provided against its ascendancy in various counteractive and remedial influences. The supreme sovereignty of the world being from this time formally and fully vested in the Christ, *progressive amelioration was henceforth to be the law of the world*, despite all the strategy of the Adversary; till, in the end, his deposition, then decreed, should issue in a complete expulsion from his usurped dominion. 'And I, if I be lifted up from the earth, will draw all men unto me.'

Turning now from the examination of these great preliminary promises of Jesus to the inspired record of their fulfilment, we are prepared to anticipate—

(1.) That the Holy Spirit should execute his office by taking possession of the men before sepa-

rated by Christ to the Apostolate, and thoroughly subjugating them to his sway; and,

(2.) That their subjugation and employment by the Spirit should be solely directed to the work of Christ's kingdom, and the glory of his Name. The Spirit becomes the sole Regent of their nature, and Overseer of their work.

The Spirit constituted the Apostles Witnesses;

(1.) The office of the Spirit on behalf of the Apostles, personally considered, was entirely of a confirmatory and preparatory nature. He was to recognise the men of Christ's choice, as an initial step: to confirm their commission, and to qualify them to fulfil it. That commission stood, with respect to Christ, very similarly to his own with respect to the Father: it was its effect and reflection. 'As my Father hath sent me, so send I you.'[1] 'As thou hast sent me into the world, so also have I sent them into the world.'[2] Accordingly, the Spirit of mission who first descended from the Father upon him, because he was anointed to preach, becomes the Spirit of mission from himself to his servants, to anoint them for the same purpose. Their characteristic function as Apostles of Christ was that of WITNESSES; that is, persons empowered by competent authority to deliver certain facts and doctrines respecting him. This, there is abundant evidence to show, was the great characteristic of our Lord's own ministry, and, indeed, of his Forerunner's also. The latter was commissioned to bear witness to Jesus as the Christ: the former, to bear witness to the Father that sent him.

The office of the Apostles, then, being secondary,

[1] John xx. 22. [2] John xvii. 18.

and relative to that of Christ, originating in his appointment, and for the accomplishment of his purposes, holds this analogy; and the Spirit's office is conformable with this idea. He becomes to his Apostles, what He was to Christ himself during his human history. He is now, jointly with them, Christ's Witness; and by means of them, renders his testimony patent and effective. Accordingly, he henceforth not only adopts the Apostles as his agents, but their previous history as the personal ministers of Christ. Their testimony respecting all they had seen and heard of him becomes the Spirit's testimony; while he builds upon this *a testimony of his own*, necessary to enlarge and perfect it, both for themselves and the world.

endowed them with plenary inspiration.

This full possession of the witnesses by the Spirit *implied a plenary inspiration*, and *an official infallibility*. The Divine Witness who was to give testimony to the world by human witnesses, made these simply the depositaries of his oracles. They invented nothing, but understood everything at once, by the light within them—like a mirrored deep, calm and sunny, reflecting heaven and earth from its bosom. Henceforth, the oracle of heaven was not to be found in a temple, priest, or prophet—not even in the Christ; but in the Apostles as His witnesses, and as inspired by His Spirit.

The Apostles, at the moment of his descent upon them, stood as representatives of the entire past and future of divine truth: they were the lamp of the sanctuary, and 'the light of the world.' From that moment, they shone in the glory of legislators and princes, such as the world had never seen; and the promise was then fulfilled, 'Ye shall sit upon

twelve thrones, judging the twelve tribes of Israel.'[1] The throne of truth was reared up within them from that very hour, and the 'oil of gladness' poured upon them, by which they were exalted above their fellows. There were, moreover, flaming tongues upon them, to signify that they were Witnesses indeed, and that their testimony should inflame the nations from one end of heaven to the other. These flaming tongues told of the breadth of their commission, and of a world-range of offices and results. They told also of an inward fire breaking outwards, and beginning a conflagration and a smelting of the world of fallen mind; as by the last fires of heaven, the very framework of Nature shall be dissolved and re-born. They told that men baptized of the Spirit should become magazines of devout feeling and ministerial energy; that the ages of weak and elementary religion were for ever past; and that the kingdom of heaven was come, 'not in word, but in power.' The blast of wind, the burning flame, both told of *a religion of power* which had seized a domain for itself in man not to be wrested from it, and which, however small in the beginning, was the centre of an outgoing like that of the morning, 'to the uttermost parts of the earth.'

The gift of tongues authenticating and typical.

It is scarcely possible to appreciate with any tolerable degree of justice, the change wrought by this descent of the Spirit in the minds and position of the Apostles. Its suddenness and its vastness alike surprise us. The power perfectly to apprehend and to annunciate new doctrines in new and various languages at once, and to afford to a multi-

[1] Matt. xix. 28.

tude of competent witnesses the proofs of this proficiency, is so transcending a prodigy of divine power as could have been possible only on grounds of answerable moral import, and on behalf of such a doctrine and purpose as the occasion disclosed. Viewed by itself, the gift of tongues was the most appropriate of any conceivable form by which a revelation of the divine will to the world could have been authenticated. Symbolic of its catholicity, and of the instrument of its propagation, it invested the men so endowed with all that authority to command a hearing and a confidence from their fellows, which are obviously due to the immediate organs of Deity. This endowment alone was sufficient *to authenticate* the mission of the Apostles, and to convict invincible unbelief of the last extreme of folly and impiety. The testimony of men so distinguished could with no show of reason be regarded as their own, any more than the speech of Balaam's ass, or the sound heard by David of a host moving to battle over the tops of the mulberry-trees, could be mistaken for that of the wind in their branches. Thus endowed, the Apostles were arrayed before the world as the representatives of an unseen Power actuating them at pleasure, and as unequivocally ordaining them to go forth on their mission, as Moses was ordained to show his signs before Pharaoh and his princes.

But if this prodigy, taken with its subsequent train of events, was the divinest token of an embassy to the world, it should still be considered but as one fact in the apostolic history inseparable from another, in some respects superior. These surface phenomena were, after all, but extraordinary

official endowments: 'the kingdom of heaven cometh not with observation;'[1] its nature is too spiritual and profound for surface cognizance. The greatest fact even of that unparalleled hour, was the descent of the kingdom of Christ into the hearts of the disciples, where, for the first time since the world was, that kingdom stood fully impersonated in human nature, the model and the precursor of its acquisitions in 'a multitude which no man can number.' Then, and not till then, was this mystery made known; its preludes only had sufficed for all past generations. He who a while before on earth had said, 'Father, the hour is come,' may, without extravagance, be supposed to have repeated this oracle of his profoundest counsels, and with the same intent, when the hour came for the mission of the Spirit from his throne to Jerusalem. The flush of joy which, after the gloom and despondency of the cross and sepulchre, brightened the forty days of the Lord's intercourse with his disciples, had hardly waned, ere a richer gospel came from heaven; then their cup was full. This was the first moment in which they *felt* that Christ was enthroned, though in immeasurable space, and enshrined in the impenetrable mystery of his own and the Father's glory. The great King more than reappeared in his Representative the Holy Ghost, and was far more really present to their spirits than when he lived and died among them.

The Spirit the only Revealer of the Christ.

As it is possible to live with others without knowing them truly, and as characters and actions are often placed in a better light falling on them from another sphere or point of view than before,

[1] Luke xvii. 20.

so was Christ manifested far more adequately even to his personal friends after his departure, than when he dwelt among them. It was impossible that flesh and blood should attain to this knowledge even by personal converse with him. To become known, he must depart—to be present, he must remove; and another Power must intervene who should rend the veil, and enthrone the Incarnate in the very hearts of his servants. It was not by an objective, but by a subjective, law of correspondence that this could be effected. The Incarnate, by the Spirit, becomes the mystery of individual life; and his words, in all their wondrous breadth and height, are translated into the facts of an experience sublime and glorious: 'At that day ye shall know that I am in the Father, and I in you, and you in me.'[1] Then, too, the parable was expounded, 'I am the vine;'[2] for, like Aaron's rod that budded, leaf, flower, fruit, came at once out of these living branches; and, as in the former instance, their *princedom* was divinely manifested to the nation and the world. These twelve branches were as twelve rods—sceptres which 'the horn of David' had made 'to bud'—full of the energy of a divine life, and the prerogatives of a divine rule: his witnesses to the people—his plenipotentiaries upon the earth. Christ was to be seen in them, and to act by them, as his Spirit moved them—like the faces, wings, and chariot of the Cherubim—versatile as his impulses, and powerful as his volitions: 'whither the Spirit was to go, they went; and they turned not when they went.'[3]

Further, this doctrine of apostolic subordination

[1] John xiv. 20. [2] John xv. 1. [3] Ezek. i. 12.

to Christ, and preparation for his service by the work of the Spirit, is most signally verified by the events to which it was introductory. To show this it will be only necessary to advert to the mission of the Apostles as it lies before us in facts, both with respect to their own nation, and to the outlying gentile world. That they from the first associated and acted in the name of Jesus, is evident from the record; doubtless, in deference to his express command, and probably in remembrance of his words, 'Where two or three are gathered together in my name, there am I in the midst of them;'[1] while the business of filling up the Apostolate, conducted by lot, and prayer to Him, showed with what a profound impression of this truth they were then actuated: 'Thou, Lord, who knowest the hearts of all men, show whether of these thou hast chosen.'[2] Thus, they solemnly recognised their ascended Lord as present, and as president of their assembly; and that not only were all things to be done in his name, but by his privity and assistance.

The Lord of Joel's prophecy—Jesus Christ.

The day of Pentecost reveals to us the cardinal principles of these cardinal men brought into full efflorescence by the Spirit's sway. They opened their great and everlasting commission to the world by attesting the divine source of these personal phenomena; turning astonishment into something better than blank wonder, and stripping the blasphemous folly which ascribed them to new wine unto nakedness, in presence of the multitude. 'This,' said Peter, 'is that which was spoken by the prophet Joel;'—'And it shall come to pass,

[1] Matt. xviii. 20. [2] Acts i. 24.

that whosoever shall call upon the name of the Lord shall be saved.'[1]

The citation of this great scripture by the Apostles at the outset of their ministry, and while the oil of their anointing was fresh upon them, was a very significant preamble to the course of their mission doctrinally considered. As the Lord on whose name men were to call in order to their being saved, could be none other than the exalted Jesus, so it is evident that the verification of this promise of salvation is ascribed to him. And further, that the Name by which men were to 'be saved,' is that to be given by the Spirit when outpoured; that is, 'the name of the Lord' is the name of Jesus, as the Sovereign Mediator.

The Mediatorial Sovereignty of Jesus argued from the Psalms.

To make this capital truth clear and all-powerful, was the scope of the Spirit's ministry as it was apostolically rendered to the multitudes at Jerusalem; and it will be found, on even a slight examination of the ensuing strain of apostolic testimony (the mere outline of which only has come down to us), that the mediatorial supremacy of Jesus is the one truth asserted, maintained, and urged, throughout.

The expository arguments drawn from the Psalms,[2] to which such marked attention was paid, and which were obviously urged with resistless effect, were entirely directed to the establishment of the facts of the resurrection and enthronement of Jesus as 'the Son of David,' and Sovereign of the nation. The substance of the argument was this—that as indubitably, the resurrection and exaltation of a person were declared by David, and that, as indubitably,

[1] Joel ii. 28. [2] Psalms xviii. and cx.

these could not be meant of David himself, but of his son and Lord, according to the promise made to him and his house; so their application to Jesus, who had by these events, and by the descent of the Spirit, been proved to be the person so described, was clear beyond possibility of mistake. The latter source of testimony is put forth more especially, as authenticating these phenomena, and as affording their only obvious solution: 'Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.'[1]

It will appear, too, from what follows, that this statement was not only relied on as the solution of these wonders, but as the grand means of conversion in the multitudes. 'Therefore, let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ;'[2] that is, he has substantiated these two great titles as appertaining to Jesus by this event,—the former of which more especially refers to his divine nature, the latter to his human.

The conviction of Christ's sovereignty the cause of popular awakening.

Now it is not difficult to see that it was just in these sovereign ascriptions to Jesus that the force of the apostolic testimony to the multitudes lay: nor can we wonder that it is added, 'they were pricked to the heart'—slain by this testimony of the Spirit, as with his two-edged sword. No other view of Christ could have produced such effects as these upon a people so circumstanced and disposed. The greatest national crime was charged upon

[1] Acts ii. 33. [2] Acts ii. 36.

them: they felt that it was true, and as ominous as true. They had perpetrated what Pilate himself affected to regard with horror—the crucifixion of their King; and they, as it were, saw the arm already descending on them in vengeance which they had impiously challenged, when they cried, 'His blood be upon us, and upon our children!'[1] Impending judgments were dreaded, because it was felt they were deserved; and because they saw that the person they had set at nought and crucified, was in possession of supreme power. Their offence, beside the ordinary elements of human turpitude, had in it the highest national aggravation, and even personal delinquency. Probably, some of them had joined in the clamour—'Crucify him!' or in the impious and cruel mockings of his adversaries, when their victim was writhing in his last agonies. It was not the sense of sin in general, or of the evil of that act in particular, that probably oppressed these sinners, so much as the sudden horror that seized upon them, when, on their eyes being opened, the Man at God's right hand was seen ready to hurl his thunders at them. To use a Scripture phrase, 'the sorrows of death compassed them, and the pains of hell gat hold upon them;' they were 'like to them that go down into the pit.' There might have been, and probably was afterwards among the same population, a more gentle, and equally lasting movement of heart towards the name and claims of Jesus; but the first was undoubtedly one of terror and dismay. They had already fallen on 'the Stone,' and were broken; but now the uplifted mass threatens to fall upon, and 'to grind them to powder.'

[1] Matt. xxvii. 25.

The first apostolic miracle declaratory of Christ's sovereignty.

A glance at the second recorded public testimony of two of the Apostles (Peter and John) is strikingly in the same direction. It is prefaced with a miracle, which appears to have been the first wrought by the Apostles; the phenomena of the Spirit being a personal, not an outgoing agency from the Apostles. This miracle deserves a passing notice as formally done in the name of Jesus, and as ascribed to 'his name' by the Apostles when examined before the Council. The address of these Apostles to the gathering multitudes is very pertinent to our point; for an uncreaturely power and holiness imputed by the people to these his two servants, as if *they* were the source of this miracle, would, it is plain, have been shunned by them as blasphemy. 'Why,' said they, 'look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?'[1] The following strain of discourse, resembling that of the day of Pentecost, is equally strong in its ascription of supremacy to the crucified Jesus: 'But ye denied the Holy One and the Just, and desired a murderer to be granted to you; and killed the Prince of Life.' . . . 'And his Name, through faith in his Name, hath made this man strong.' The terms, 'the Holy One,' 'the Just,' and the 'Prince of Life,' are evidently borrowed from the Old Testament ascriptions to God and the Christ. The two former at least are found in the prophets, and are applied to the 'Redeemer,' 'God the Lord,' 'the Holy One of Israel,' and 'his King.'[2] They are all, however, probably derived from the Psalm before cited; and the epithet the 'Prince of Life,' exclusively

[1] Acts iii. 12.

[2] Isa. xliii. 13-15.

applicable to Jesus, is but a paraphrase on the expression, 'Thou wilt show me the path of life'[1]—that is, the exode from sheol and the grave leading to the realms of immortal glory: this path opened by the resurrection is the demonstration of his grand title to the universe, but especially to the world—namely, that the Christ is both the impersonation of this great fact of recovered life, and its source to mankind. 'I give unto them eternal life.'

Thus, we see that in both examples, the mediatorial supremacy of Jesus is the capital truth insisted on by the Apostles, speaking by the Holy Ghost, in fulfilment of his own words—'He shall convince the world of sin.'[2] The office of the Spirit, when giving testimony by the Apostles, was but the authoritative utterance of Christ's rectoral claims. He is ever and anon set before the people as their King: they are arraigned as rebels, to whom the only alternative left to submission is destruction.

Baptism an acceptance of the sovereign claims of Christ.

It is confirmative of this view, that the acts appropriate to conversion, and declared necessary to pardon and grace, are such as immediately respect the name and prerogatives of Jesus. It was not permitted them who became the subjects of this conviction of sin by the Spirit, merely to renounce a hostile disposition toward the name of Jesus; although a strong plea might have suggested itself for a middle course, where the rulers and nation were so fearfully compromised, and the former were prepared to put down by force any demonstration in his favour. They were required to be bap-

[1] Psalm xvi. 11. [2] John xvi. 8.

tized in the name of Jesus, in token of their conversion, and as a profession of faith and of devotion to his service. No sins were remissible on any other terms, and no participation in the gifts of the Spirit, whether miraculous or ordinary, without this absolute submission to his authority foregoing.

If we take baptism as equivalent in significance to circumcision, which pre-existed among the Jews, it is clear that to receive it was to be admitted within the bonds of the New Covenant, and to the same kind of fealty as that which Jehovah demanded of the circumcised under the Old Covenant. In this view, baptism assumes a most important aspect; it imports in the subjects of it a *covenant obligation*, that obligation being nothing less than an absolute self-surrender, and self-devotement to the Name into which they had been baptized. That it cannot amount to less than this, is clear from the doctrine announced in this solemn ordinance of Jesus, to which, throughout 'the Acts,' there is a compendious reference made, whenever it is said that converts were baptized in the name of Jesus; while this very form of compendium is significant of the mind of the Spirit—namely, that baptism in the name of the Father, Son, and Holy Ghost, is very emphatically baptism in the name of Jesus,—a meaning which is not lowered, but if possible augmented, when the remission of sins and the gift of the Spirit are made immediate and inseparable behests from this recognition of the name of Jesus.

The reference found in Peter's address[1] to the

[1] Acts iii. 22.

PART II. CHAP. XIV.

Moses a type of Christ as head of the theocracy, not as a prophet.

promise in Deuteronomy,[1] wherein the Messiah is set forth as a prophet, is not adverse to the doctrine that the sovereignty of Christ is the leading view to be taken of the apostolic ministry; since it is evident that the force of the description lies in this, 'that he was to be like unto Moses,' the leading feature of whose office was that of a *regal mediator*. A prophet, and perhaps the greatest of prophets, he was far more than this; since his legation was the one fountain of all office whatsoever in the estate and commonwealth of Israel. The priesthood and the sovereignty appertaining to him, were devolved on others by him as the ruling power: 'he was king in Jeshurun.'[2] He held an indefeasible eminency from the beginning: 'See,' said the Lord, 'I have made thee a god unto Pharaoh; and Aaron thy brother shall be thy prophet.'[3] He discharged, as far as mortal could do, the mysterious functions of mediation, and is by St Paul, not only called a mediator, but paralleled with Christ, in a way admitting of no other basis of interpretation.

Hence, it is plain that no *secondary* view of Christ can have been intended here, but one in strict harmony with all that had been previously taught, and strikingly illustrative of the same. The Jews were thus warned, that if to despise the authority of the one had been so fatal to their forefathers, how much more terrible a retribution awaited them who had not only rejected, but crucified, the great archetypal person to Moses, to whom he had borne so remarkable a testimony: 'It shall come to pass, that every soul that will not hear

[1] Deut. xviii. 18. [2] Deut. xxxiii. 5. [3] Exod. vii. 1.

that prophet shall be destroyed from among the people.'

Christ enthroned in his people the true kingdom of God.

It may be added, that the Apostles in these instances manifestly delivered themselves as the representatives of Christ: 'He shall send Jesus Christ, who before was preached unto you:'[1] 'God, having raised up his Son Jesus, sent him to bless you.'[2] It is not the Lord's personal ministry as past, or his millennial reign as future, which these expressions appear to denote; but his mission by the Spirit, and his preaching by the Apostles. 'The times of refreshing from the presence of the Lord,' and the blessing, by turning men from their sins, looked to the recent outpouring of the Spirit, and opening of the dispensation of evangelical grace. These were as much Christ's prerogatives, as if he then exercised them personally in their midst; and they who received these blessings obtained them direct from his behests. The mission of Christ is ever seen in the kingdom which by the Spirit's mission is 'come with power,' and wherever his redemption and his laws are operative in his people.

Peter's defence a prophecy.

The following chapter[3] is as consistent as the last, and not less remarkable in its tenor. The testimony of Peter before the Council, is expressly said to have been prompted by the Holy Ghost. He without preamble hurls upon his judges the obnoxious and terrible asseveration, that 'by the name of Jesus Christ of Nazareth, whom ye have crucified, doth this man stand before you whole.' This was a strong beginning; but what follows in confirmation of this statement, is yet more cutting;

[1] Acts iii. 20. [2] Acts iii. 26. [3] Acts iv. 10.

for it boldly charges upon these men disregard of the teaching of their own scriptures, and of the warning given to them by Jesus himself in the very words of this prophecy: 'The Stone which the builders refused, is become the head of the corner.' 'This,' said he, 'is the Stone which was set at nought of *you* builders, which is become the head of the corner; neither is there salvation in any other.'[1] Whether this Psalm be truly supposed or not to refer to the vicissitudes of David's early history, and his subsequent triumphs, it is clear that its prophetic auguries must point to some other person; that is, in 'the Son of David,' the Christ. It is also plain that the setting at nought of the Stone, is the rejection of the *sovereign character of Jesus* as the 'Son of David,' and his subsequent exaltation, despite the malice of the builders, to the glory of supreme headship. In this condition of supreme power, 'Salvation' is properly ascribed to him—it is inherent in his Name thus exalted; and as it was impossible that there should be a duplicate Power answerable to this 'Head of the Corner,' so it was impossible there could be 'salvation in any other,' or that another such Name should exist under heaven. These words are not only an exposition of a prophecy, but are themselves a prophecy: they obviously predict the issue of the virulent obstinacy of the Jews of the then existing generation and their descendants, which, after their rejection of the only Saviour-name 'given,' should doom them, in *judicial* persistence, to look out in vain for another. So decisive and so terrible was this testimony even to the

[1] Psalm cxviii.; Acts iv. 12.

men assembled to crush the Apostles, that they quailed before it, and for a time released their prey.

Not less apposite is the conclusion of this striking story—the departure of these men to their own company, and their reception, whether by the Church, or by their fellow-Apostles alone. The strain of prayer offered unitedly on the occasion of their release, is fragrant with the doctrine of His exaltation for whom they had just jeopardized their lives. The 'holy child,' or rather, servant Jesus, as he is termed in their address to the Father, is the Anointed One, the great subject of prophetic testimony in the second Psalm. He is there set forth as the King enthroned on the holy hill of Zion, holding dominion over all nations, and exercising the most dread sway over the potentates of this world—prepared to break 'in pieces like a potter's vessel' all conspirators against his claims.

Such, it would seem, was the text which the Spirit who indited it was then pressing, by the Apostles, on the rulers of the Jewish people. The 'rod of iron' was uplifted to dash the nation to pieces; but the throne of grace had not yet ceased to send forth its gentle oracles, inviting to submission. The vision of these sublime teachings respecting the Christ, seems at that season to have filled and transported the Apostles in common: they were moved by a new impulse of the Spirit to give testimony to the sovereignty of Christ 'with great power,' the portent of which was the shaking of the house where they were assembled.

The next chapter[1] contains a fresh instance of

[1] Chap. v. 29.

Second apostolic testimony to Christ's sovereignty before the Rulers.

testimony given before the rulers of the nation by the Apostles conjointly. It is an additional example of apostolic heroism in confronting the adversaries when enraged to the uttermost; and of a simple persistence in testimony to the same glorious but obnoxious prerogatives as vested in Jesus. 'The God of our fathers hath raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand, to be a Prince and a Saviour, to give repentance to Israel, and remission of sins. And we are his witnesses of these things, and so is also the Holy Ghost, whom God hath given to them that obey him.'[1]

This declaration contains in express words our whole doctrine of the mediatorial sovereignty of Christ as being the grand subject-matter of apostolic testimony, ratified as well as given by the Holy Ghost in overt effects. His testimony was in substance the reign of the Crucified as supreme Lord and Saviour: His miracles by the Apostles, and in the believers in their doctrine, were His seal set upon this doctrine as His very own. Hence, the effect recorded is not surprising: 'When they heard these things, they took counsel to slay them.'

The same Spirit in Stephen as in the Apostles.

The two following chapters of 'the Acts,'[2] which contain the history of the martyr Stephen, yield their evidence to the same effect; namely, that the manifestation of the Spirit, whether to the Apostles, or to endowed men of an inferior order, was, in substantial import, one and the same. The apology of this divine man before the same Court which had condemned Jesus and menaced the Apostles, is, by

[1] Acts v. 30. [2] Acts vi. vii.

an historical collation of facts, intended to show that it was no new thing for the Jewish nation to repudiate the great agents raised up by God to rule and save them. They had thrust away Moses from them—had made golden calves—had taken up the star of Moloch and Remphan,—had murdered the prophets,—and at last, filled up the measure of their iniquities by becoming the betrayers and murderers of the 'Just One.' Finally, they are accused of being 'stiff-necked,' 'uncircumcised in heart,' and of always resisting the Holy Ghost. These were characteristics of the race from the beginning, at that moment terribly verified in their uprising fury against himself. The sequel is notable: the martyr, while standing in the presence of the Council, and about to close his memorable testimony against the nation, is suddenly transported by a vision of 'Jesus standing at the right hand of God,'—a prophetic phrase and symbol denoting supreme power. He appears not in the session of majesty, but in a standing posture, as if he had descended from his throne in order to succour an oppressed advocate of his cause on earth, and to receive the martyr-spirit to his embrace.

Stoned for blasphemy.

The death of Stephen, let it be observed, was the penalty of *blasphemy* (for stoning was the death prescribed to blasphemy *alone* by the law); which blasphemy, in this case, could be none other than the ascription to the crucified Jesus of a divine majesty and rule over his enemies. To them his exclamation, 'Behold, I see heaven opened!' was equivalent to that of Jesus himself before the same men, and probably in the same place, 'Ye shall see

the Son of Man sitting on the right hand of power, and coming in the clouds of heaven.'[1] On hearing this, the high priest exclaimed, 'What need we any further witness? ye have heard the blasphemy.' In this instance, the martyr sees the very words of Jesus, before pronounced blasphemy by the same men, rendered in a vision of him, just as he had finished his testimony. Hence, no doubt can exist as to its import: it was the solemn reassertion by a man rapt into a vision of the Holy Ghost, of the divine majesty of Jesus—the one capital truth maintained from the beginning by the entire Apostolate, in fulfilment of the Scripture, 'the Stone which the builders refused, is become the Head of the corner.'

This blasphemy the assertion of the Messiah's sovereignty.

To this import of the martyr's testimony his dying words agree; for he met his end calling upon Christ, and saying, 'Lord Jesus, receive my spirit.'[2] Thus his prayer was the echo of his vision: his Lord had appeared in the attitude of a Saviour to his servant in extremity, who responds thus in prayer, not doubting his readiness to afford him help, while he testifies to his majesty in the very article of death. It is, therefore, not too much to affirm, that the first martyr who shed his blood for the truth, offered it as an oblation to the Messiah's Sovereignty, while solemnly committing his eternal destiny to his All-sufficiency.

Conversion of Saul.

We now turn to the most remarkable conversion recorded in the New Testament[3]—that of Saul the persecutor, and the abettor of Stephen's murder. This event stands alone, whether we regard the character and previous history of Saul, or the manner

[1] Mark xiv. 62. [2] Acts vii. 59. [3] Acts ix.

and results of his conversion. Here was no ordinary character to be visited and moulded to the divine will,—no previously trained disciple, or doubting but sincere follower of Jesus, to be illuminated, and to receive a more decided bias to the good cause. No Apostle is seen as the instrument of his conversion; nor are there any means, ordinary or extraordinary, concerned in the event. It is likely that this man Saul knew next to nothing of Jesus, of his doctrine, or his claims, except so far as his own purposes were concerned, and the indulgence of his enmity. He was plainly out of the reach of christian agency altogether. His character, associates, and aspirations, led him far from such a quarter: yet this is the very man selected out of the world of men for a great purpose by almighty grace. There is no other case like this on record; and it must, in certain respects, be regarded as exceptional and peculiar.

Christ appears to him in his regal glory;

It is not our business, however, to dwell on these features of his case, but to direct attention to the position which Christ assumes in this wonderful account, and to note *his supremacy* in the subjugation and appropriation of this arch-pharisee. Doubtless, in the vision which befell him on his way to Damascus, the self-same Spirit was concerned who wrought in the Apostles, and by them, the great effects before recorded. But this vision is wonderful above all others as that of Christ in his glory[1]—the insufferable splendour called in the Old Testament the 'glory of the Lord,' not attempered, as anciently, by the encompassing cloud. This was itself a preliminary intimation of a divine majesty,

[1] Acts ix. 3.

reminding us of Isaiah's vision in the temple, and its effects upon him until relieved by the ministry of the Cherubim. Here, as there, was heard 'the voice of the Lord full of majesty:' 'Saul, Saul, why persecutest thou ME?'

The trembling voice of the arraigned culprit attested the power of the impression made upon him in a moment: 'Who art Thou, LORD?' 'LORD, what wilt Thou have me to do?' Corresponding with the response of the prophet: 'Then said I, Here am I, send me.' Then follows the brief majestic remand, 'Go into the City,' after the equally majestic reproof and warning words, 'It is hard for thee to kick against the pricks'—as an ox against his driver's goad. To wound and destroy himself, he was told, was the only possible result of such a contest as his. Then, too, the ministry of Ananias is notable: he is sent by the same Lord who had appeared to Saul by the way, to this 'bullock unaccustomed to the yoke,' thus prepared for him. He is sent to cure his blindness, and to administer baptism, to make way for the remission of sins, and the gift of the Holy Spirit. We have also the very words of Christ to Ananias: 'Go thy way, for he is a chosen vessel unto me, to bear *my name* before the Gentiles.'

In the memorable defences that Saul made, first before his countrymen,[1] and afterwards before Festus and Agrippa,[2] this great event is related in words substantially agreeing with the narrative of Luke, but more particularly as to the utterances of the Lord to him on the matter of his commission: 'Rise, and stand upon thy feet; for I have appeared

[1] Acts xxii. 11. [2] Acts xxvi. 13.

unto thee for this purpose ; to make thee a minister and a witness, both of the things that thou hast seen, and the things in which I will appear unto thee.'

gives him at once his mission and his endowments.

It is impossible that the subject of this revelation should ever have been weary of the recital; it seems to have infixed itself in his soul through every moment of his eventful life, serving in no small degree to uphold him in his entire course of trying labour. Jesus here appears in his saving majesty, and as ' the Lord of Glory,' whose manifestation in light, and by words, overpowers him—converts an arch-enemy into a loyal subject, and a murderous persecutor into the Apostle of the Gentiles. He bestows on Saul, at once, the dignity of an ambassador, and endowments unsurpassed, if equalled, by those of the Twelve ; while the sphere of his office, and the ability with which he discharged it, were incomparably superior to theirs.

Not only, then, does the divine glory of Jesus, as the Lord, here break upon us in a manner altogether singular ; but its effects are alike surpassing. He appoints Saul to the Apostolate—fixes his field of labour—and predicts his success in turning men ' from darkness to light, and the power of Satan to God.' The Lord from his glory looks down upon the provinces of his world-empire sunk in crime and blindness, and commands this man to go and reclaim it to its rightful Liege ; just as the prophet, when he beheld the vision in the temple, was sent unto the rebellious house of Israel. Hence, the vision is a striking representation of the sovereign majesty of Jesus, and of the functions of his rule as ' the Head of the Corner.'

PART II. CHAP. XIV.

Mission to the Gentiles opened by preaching Jesus 'Lord of All.'

The narrative respecting Cornelius[1] is in accordance with all that has been noted on the current of apostolic teaching, and its divinely attested results. It is also in beautiful harmony with the narrative just dismissed, showing that while the Lord was intent on preparing his instruments for gentile service, he was also moving against the barriers of Judaism by the ministry of the Apostle of the Circumcision. Thus was the great work of gentile ingathering begun by one in the best possible position, both for judging of its divinity, and for defending it when necessary. The office of the Holy Ghost, in this instance, is singularly marked, but still in accordance with the self-same end—the revelation of Jesus in his mediatorial majesty. The visit of the angel to Cornelius; the grand symbolic vision and voice from heaven given to Peter on the house-top at Joppa; the arrival of the messengers at Peter's gate; the command of the Spirit to accompany them; and, lastly, his introduction to Cornelius and his friends, assembled to listen to his teachings,—these are all arrangements of the Spirit, and his prefaces to the oracles of Jesus by the lips of an Apostle. How gloriously is the subject-matter of all apostolic testimony brought before this gentile auditory in these opening words of Peter's discourse, preaching peace by Jesus Christ: 'He is Lord of all!' His message of peace to the world in rebellion, and exposed to wrath, is the fruit of His sceptre who is 'appointed to be the judge of quick and dead.' All is here prerogative as high in sovereignty as it is rich in blessing, and fearful in penalties. The great amnesty which Christ

[1] Acts x.

preaches is 'the remission of sins' to them that believe in His name: these, by this act of self-surrender and affiance, make trial of his mercy and might.

Nor is it a minor consideration, that in the midst of this discourse on the prerogatives of Jesus, the Holy Ghost descends upon this company, just as upon the Apostles themselves and those gathered with them on the day of Pentecost—thus sealing this testimony of Jesus as divine, and endowing them with all the powers of his kingdom, whether miraculous or spiritual: 'They spake with tongues, and magnified God.' Baptism was enjoined upon them, though the Holy Ghost had forestalled the ordinance by his gifts; which baptism was performed 'in the name of the Lord'—that is, of Jesus Christ,—a visible sign and pledge of their devotion to him as their Lord being, in the judgment of an Apostle, a necessary complement to this singular work of the Holy Ghost. It was a symbolic summary of the doctrine of the event. Joined to the Lord, they are baptized in his name.

The sufferings and glory of Christ the Spirit's gospel to the Eunuch.

Though not in the order of the narrative, it is convenient to revert to the contents of a former chapter,[1] as these remarkably coincide with the contents of the chapter now considered. They furnish an example of the Spirit's sovereignty in directing his instruments, and in putting forth his agency for the conversion of individuals beyond the line of apostolic operation at that time. Philip is enjoined by the Spirit to journey toward a certain desert, where lay the great route of merchants and devotees to

[1] Acts viii.

and from Jerusalem. He obeys—and there descries the chariot of a grandee of Abyssinia. He is told to advance, and to open intercourse with him, though without any introduction whatever. The coincidence between the men, the time, the place, are very remarkable; especially the portion of Scripture read by the Eunuch when Philip addressed him: but most of all, the wonderfully docile temper he discovered in reply to the challenge, 'Understandest thou what thou readest?' The discourse then turns altogether on the name and claims of Jesus, and results in the conversion of the Eunuch. In this instance, as in every other noticed, the whole scope of the Spirit's ministry is the exaltation of Jesus, and the consequent salvation of the believer. His sufferings and glory are the two grand topics found in the prophet, and in the compendious profession of the Eunuch, 'I believe that Jesus Christ is the Son of God.' Into that 'Name,' therefore, he was immediately baptized, in token of his subjection to him as his Lord: and 'he went on his way rejoicing.'

A further examination into the course and effects of the Pauline ministry as found in the Acts, would serve to multiply the illustrations already given of the tenor of apostolic preaching, and the concurrent testimony of the Holy Ghost. This must, however, be left to individual inquiry; and we here close our preliminary branch of investigation into what perhaps, may be properly called the *exoteric* teaching of the Apostles, or 'the first principles of the doctrine of Christ.' That which corresponds to this, and may be called the *esoteric*, or 'the hidden wisdom' spoken 'among them

that are perfect,' is the inner view of the temple of Truth, hitherto seen but externally, and in its great outline and design. This distinction it will be the object of the following chapters to elucidate and maintain.

END OF VOL. I.

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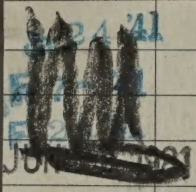

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